

# THE SAINTS

Soule-exalting  
HVMILIATION;

OR

Soule-fatting fasting:

VVhich (*Iacob*-like) preuailes with  
God, diuerts judgements felt or feared,  
and procures mercies nationall and per-  
sonall, either wanting or withdrawne.

By the late Reverend, Learned, and Godly Minister of Christ  
Jesus, *Robert Bolton*, Bachelour of Divinity, and some-  
times Preacher of Gods Word at Broughton in  
*Northampton-shire*.

MATTH. 23. 12.

*Hee that humbleth himselfe, shall be exalted.*

JER. 17. 13. 14.

12. *Therefore also now (saith the Lord) turne ye even to me with all  
your heart, and with fasting, weeping, and with mourning.*  
14. *Who knoweth, if hee will returne, and repent, and leave a  
blessing behind him.*

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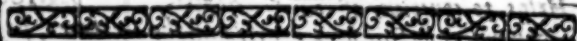
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**P** Ag. 33. l. 22. for *It is*, r. *Hu.* p. 52. l. 8. for *direct*, r. *diuers*.  
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*exercise*, r. *excesse*. p. 67. l. 1. for *charity*, r. *chastity*. p. 75. l. 8.  
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# THE SAINTS

soule-exalting humiliation.

2 CHRO. 20. 3.

*And Iehosopat feared, and set himselfe  
to seeke the Lord, and proclaimed a fast  
throughout all Iudah.*



N this excellent storie there are  
many things very remarkable and  
fruitfull for our instruction, and  
comfort. At this time wee will  
only take notice of three, which  
may arise from three passages in  
the storie.

The people of God may fall into greatest extre-  
mities, and to the eye of reason, into most despe-  
rate and irrecoverable straits. Deepest miseries are  
many times the portion of Gods dearest children.

It is a decree of heaven resolved upon, and ratifi-  
ed by the Lord our God, confirmed by the expe-  
rience of all the Patriarks and Prophets, of the A-  
postles and professors of Christ, of all the Saints  
and servants, nay, of the Son of God himselfe, that,  
*we must through many tribulations enter into the King-*

A a

dome

*Doff. 1.*

Afflictions the  
portion of the  
godly.

<sup>a</sup> Deus unicum  
habet filium sine  
peccato. nullus  
iue flagello.

Conf. 6.  
Symbolum fide-  
libus datum: si  
vis regnare me-  
cum, crucem me-  
am porta tecum.  
Gerson.

See *Laur. de de-*  
*sser. p. 108.*

*Reas. 1.*

*Reas. 2.*

*Hom. 1.*  
*ad Pop. Antioch.*  
*p. 15.*

<sup>b</sup> The ends of af-  
flictions,

dome of God. *Act. 14. 22.* That all that will live god-  
lily in Christ Iesus, shall suffer persecution. *2 Tim. 3.*  
*12.* that God scourgeth every sonne whom he receiveth.  
*Heb. 12. 6.* whereupon <sup>a</sup> Austine saith, God hath one  
Son without sin, but none without suffering. In the  
world (saith Christ) ye shall have tribulation, *Ioh. 16. 33.*  
*1 Thes. 3. 3.* *Luke 9. 23.* we must take up his crosse  
daily.

It is first proved by an induction of particulars :  
both of severall ages of the Church, descending  
from *Abel* to our times, and also of speciall ones.  
Consider *Abrahams* peregrination, *Dauids* trou-  
bles, *Pauls* catalogue of calamities, *2 Cor. 11. 13.* &c.  
Adde to these, *Athanasius*, *Chrysostome*, *Luther*, &c.

From the end of afflictions.

Let us first consider those given by *Chrysostome*.

<sup>1</sup> <sup>b</sup> Afflictions are many times fit for us to serve as  
corraives to eat away, as it were, the proud flesh of  
our swelling hearts, which hinders the health, and  
welfare of our soules, yea even to take downe, and  
to purge the dangerous distempers of spirituall  
pride, and selfe-conceitednesse for our graces and  
good deeds, *psal. 119. 71.* *2 Cor. 12. 7.*

<sup>2</sup> To manifest the mightinesse of God in their  
preservations, and deliverances out of them. Consi-  
der the children of *Israels* deliverance from *Pha-  
raoh*, &c.

<sup>3</sup> Lest the world should think, that Gods children  
serve him mercenarily, and only in prosperitie, we  
may instance in *Iobs* miseries, *Iob 1. 9.* The devill  
had such a conceit of him, that he served God only  
for advantage.

To



## *soule-exalting humiliation.*

3

4 To bring into our minds assured and comfortable thoughts of the resurrection, that though now the worldlings and wicked ones carrie all before them, and Gods children be exposed to all manner of molestations and miseries, yet a day of reckoning will come, and setting all right.

5 Lest weaker Christians sink in their sufferings, and quite fall off when they fall into troubles; whereas looking upon others stronger than they, and yet more afflicted, they are revived and comforted, in their crosses.

6 Lest others in their conceits and opinions should over value them, and advance them above mortall, and humane condition; and so be dulled and discouraged to imitate their graces and goodnes. See *Isa. 5. 17.*

7 That we be not mis-led in reposing true happinesse in sensuall hearts ease, and worldly prosperity, but in the holy sufferings of persecuted Christians. See *1 Cor. 4. 11. Heb. 12. 6. 2 Pet. 4. 14.*

8 They make the vertues of Christ and graces of salvation to shew forth themselves and shine in them. *Rom. 5. 3.*

To conceive this reason more easily consider, that there are two generall ends of afflictions, in those which are fruitfully exercised therewith.

1<sup>o</sup> To mortifie, purge, and scoure out of us, corruptions, lusts, rebellions.

2<sup>d</sup> To trie, refine, and increase all graces in us, and the whole body of christianitie. As,

1<sup>o</sup> Faith is much strengthened and sinewed by afflictions.

*mundus est formi-  
dax, patia homi-  
nes mali; auri,  
homines boni;  
ignis tribulatio,  
Artifex, Deus.  
all graces re-  
fined by affli-  
ctions.  
Faith.*

1 Because they drive us with more reverence, greedines and feeling unto the meanes and powerfull ordinance, which are wont to quicken, renew, and confirme our faith from time to time. Now faith is both in the mind and in the heart : and as it is discerned by the change of both, so it receives further growth in both. For my turne in the present point, in the mind it shewes it selfe in two things. 1 Knowledge. See *Iſa.* 53. 11. 2 Judgement. 1 Of truth, when wee give glory unto the way of life, as to the onely way to be happie. 2 Of goodnes; when wee esteeme it as the onely good tidings, our heart can rest upon. Both these two are cleared & made more shining by crosses. The fire of affliction gives great light unto the understanding, and as sharp eie-salves, though for the present they dazle the sight, yet after, they singularly cleare the eies of the mind, for that they are much fitter to see spirituall things; and discern the wayes of God. When a man is drunken with worldly prosperity, or cast into a dead sleep of carnall security, the sensuall heart sends up, as it were, earthly fumes into the head which intoxicate the braine, and insatuate the understanding : but when by a fast of afflictions wee are freed from this surfer, and that long abstinence hath worne out the intoxicating fumes of worldly vanities, then do we come to our selves, and recover our understanding, whereby wee are inabled to judge and discern more clearely and soundly of spirituall things, the wayes of God, and great mysterie of grace.

2 Afflictions put faith to the use and exercise of all its vigour and powers, and makes it trie and imploy-

ploy the utmost of its spirituall valour and abilities every way ; and that makes it grow more strong and victorious. For as sloth, idleness, and want of exercise, doth emasculate and make our bodies more unactive, and unable ; but exercise and imploiment doth much quicken and fortifie them : so it is in the present point. Without encounter and assault, faith languishes, and lies hid ; but when stormes and tempests are towards, it stirs up it selfe, gathers its strength and powers together, and seekes for subsidiary assistance by prayer, meditation upon special promises for its purpose, experimentall recording former mercies, favours, and deliverances, &c. *Abrahams* faith was excellently exercised a long time, with that great affliction of his wives barrennesse, nay, and till the time that it seemed impossible in nature that they should have a child : so that it grew thereby to that strength, that afterward at Gods command, he would have sacrificed his only son with his owne hands. He had learned, that as before he had quickened him a son, from the deadnesse of *Sarabs* wombe, so hee was able to raise him after from the dead, though hee had bin burnt to ashes. *Dauids* faith being exercised with innumerable afflictions after the promise of the Crowne and Kingdom, grew to that height and heart, as you may see *Psal.* 3. 6. & 46. 1, 2, 3. and in other places of the Psalmes, the most part whereof was penned in the time of his trouble and persecution.

It growes at such times in respect of a more fresh, affectionate, and sweet survey, and imbracement of its objects. 1 The merits of Christ. 2 The prom-  
ises

mises of God. 3 The providence of God. And in respect of quickning and actuating with more life, these parts of faith which shew themselves in the heart. 1 Desires ; extreme longings after pardon of all past and present sinnes in the blood of Christ. 2 Repose and resting in the bleeding bosome of Jesus Christ. 3 A comfortable perswasion, we are certainly Gods for ever ; even for this last, I am perswaded, that both faith and the blessed Spirit assure most strongly many times, amid the varietie of bitterest outward pressures.

3 When the eye of faith lookes through the clouds and stormes of afflictions, upon such places as these : 1 *Thes.* 3. 3. *AB.* 14. 22. *Heb.* 12. 7. 8. It is more cleared and strengthened in it selfe, and conveyes unto the heart of a Christian more light, and assurance of his election, effectually calling, adoption. For afflictions attended with true humiliation, prayer, and a sincere purpose to profit by them, are comfortable markes and evidences of Gods especiall favour. The stones and timber, which the mason and carpenter meddle with, hew, smooth, polishi and square, are certainly chosen for building ; but that which they neglect and passe by, is to bee throwen as rubbish into the high waies, or to be burnt in the fire. It is so in this case ; whom the Lord doth hammer, and polish in the furnace of afflictions, he singles out to bee stones in his spirituall temple ; but those which he lets lie quiet in the mire and mud of the world, and rot in the sinfull sun-shine of earthly ease, are sitting against the day of slaughter, and reprobate stones.

And

## *soule-exalting humiliation.*

7

And as faith, the parent, fountaine, and root, as it were, of other saving graces and holy vertues, is notably strengthened by afflictions; so by consequent, all her blessed brood receive proportionable strength and heartinesse. 1 Our spirituall hope is in the full tide, when our worldly hopes are at the greatest ebbe. 2 Our love is more won unto God, by his weaning us from the world with the worm-wood of afflictions, neither can many waters of affliction quench it, nor whole floods drowne it, *Cant.* 8.7. but rather, being cast upon it, do like the water in the forge, adde much heat to this holy affection, especially when the breath also of Gods spirit blows upon it. 3 Feare under Gods visiting hand recovers that life which it lost by retchlesnesse and security in the time of prosperitie and ease. See *Isa.* 57.11. 4 Humilitie. For afflictions are as a true glasse, wherein wee see our owne vilenesse and unworthinesse, frailtie, and infirmities, uncertaintie, and weaknesse of the arme of flesh, and so humbly throw downe our selves with all lowlines and submission at the foot of Gods almightines, and glorious wisdom, saying with *David*, *2 Sam.* 15.26. *Here I am, let him doe to me as seemeth good in his eyes.* See *2 Chro.* 33.12. 5 Patience, which is the very nurse-child of tribulation, *Rom.* 5.3. and triall, *Isa.* 1.3. It groweth under the burden, and by varietie of crosses. *Iob* was an unparalleled patterne for afflictions, and so a matchlesse mirror for patience. And therefore the Church confesses, *that it is good for a man, that he beare the yoke in his youth.* *Lament.* 3.27. Crosses are heaviest to the unexercised. The

*Hope.*

*Love.*

*Feare.*

*Humilitie.*

*Patience.*

A 4

fresh-water

fresh-water souldier grows pale upon the approach of the enemie, and glistering of the armour, but the old souldier looks upon his owne blood with an undanted courage, because many times after bloodshed, he hath conquered. Proportionably spirituall joy, peace of conscience, and other such sacred perfumes, and sweetnesse of the soule, are inlightened and refreshed with the fire of affliction. See 2 Cor. 1. 5.

Now as concerning inherent righteousnesse.

*Repentance.*

*See the storie  
of Achan,  
Ezra 9.*

1 ° Repentance is much furthered by afflictions First, both that repentance for old sins is revived and renewed. See *Iob 13. 26. Dan. 4. 4. & seq; Ez. 9. 6. Nehem. 9. 6. &c.* And that also for present sins is enlarged. For upon serious & sincere search & inquisition, we may find out some speciall sin, or sins, which we never so took to heart, or soundly sorrowed for before.

Know for this purpose, that it is not enough when we are pressed with afflictions, to looke with sorrow and hatred upon our iniquities in some generall manner onely, as the causes of them, but also upon such occasion to search out some speciall and particular sins, which may at that time move God principally to afflict us.

*How to know  
what sin God  
aimes at in af-  
flicting us.*

° For direction herein, let us by the way take notice of some rules to know when the Lord correcteth a particular sin with some speciall chastisement.

They are such as these.

1 When upon examination we find that in the Scriptures such a punishment is denounced against such a sin. As when assistance in the arme of flesh is punished with its faintnesse and failing to helpe us; pride, with dejection and contempt, whoredome with

with barrenesse; idolatrie with adultery.

2 When God punisheth by way of retaliation, by law of requitall, like for like, as, when wee having dishonoured him with scandalous sins, he casts dishonour upon us; when we having t in disobedient to our parents, our children neglect their duties towards us; and having wronged our inferiours, our superiours oppresse us; or lavish of our tongues against others, are paid home with the scourge of tongues, &c. Thus *David* was justly dealt with. See 2 Sam. 12. 10, 11.

3 When wee are taken in the very act, and seised upon when we are sinning. So *Jonat* flying was followed with a tempest. The *Israelites* murmuring for flesh, were plagued with the wrath of God, while it was yet between their teeth; *Numb.* 11. 33. *Belshazzar* carousing in the golden vessels of Gods house, was frighted with the hand writing upon the wall. *Antiochus* posting toward *Jerusalem* to kill and slay, was horribly plagued, 2 *Maccab.* 9. 4, 5. So *Ieroboams* hand stretched out against the Prophet, dried up, 1 *King.* 13. 4. A Flax-woman at *Kustat* in *France*, dressing her flax upon the Sabbath, was burnt with her flax and two children. At *Paris* garden at a Beare-baiting, Anno 1583. eight persons were slaine, many hurt, by the breaking of the scaffold.

4 When our sinne in it owne nature commonly brings forth such a punishment, as a cursed fruit. So idlenesse, or wastefulnesse, ordinarily begets beggery and want. Drunkennes, dropies, surfers, or some painfull distempers; in old age at furthest;

The



the sin of uncleanness, weaknesse, and filthy diseases; immoderate carking, consumptions.

5 That which thou art lothest to heare, and that which most hinders the resignation and submission of thy soule and body, and all thy courses and carriage heartily and unreservedly to the will and word of God. See *Dauids case*, *Psalm* 32.

6 That which thou first feelest the smart of the crosse thy conscience chiefly checks thee for, and seizeth upon, on it owne accord, as the only *Achan* and author of thy present misery. So *Iosephs* brethren in their troubles call to mind their crueltie towards their brother, as cause of their crosse.

7 That which thou hast still been afraid lest the Minister would meddle with, when thou wentest towards a conscionable sermon. Now the Lord will master it with fiery a Scorpion.

See *Dauids* remembrance  
69, &c.

In a word, Repentance is increased in respect of  
1 Sight of sin. For through the glasse of afflictions, we see more, and them more ugly. The clouds of outward troubles unite, as it were, and collect our sight; and so represent our sins more to the light; whereas the glistering of prosperitie doth disperse and dazle it. 2 Sense. We are more apprehensive of the intolerable weight and burden of sin, when we are prest but with a taste of those unmeasurable seas of bitterness and sorrowes which it infinitely merits at the hands of God. 3 Sorrow. It is the property of truly penitent hearts to turne worldly griefe into godly sorrow. And though some earthly anguish may first strike the heart and open the flood-gate of teares, and sighs, and groans, yet there

is



## *soule-exalting humiliation.*

11

is a secret sanctifying power, that at length and in cold blood turns their current upon their corruptions. There is an holy wisdom in every sanctified soule, which tels him in such cases, that sorrow is never well spent, but upon sinne; and bids him for shame never to take on so, or shed teares for himselfe, for his beasts, for transitory losses, or crosses; not to fling away such precious or sweet water into the channell or sinke-hole, but keepe it for to sent the closet of his owne heart with, against the evill favours of his owne sins. 4 Hatred. Then wee begin to loath that sweet meat, *Iob 20. 12.* which we were wont so to tumble in our mouth, and hide under our tongue; then we feele it accompanied with such soure sauce, and turne into gravell, nay, into gall of Aspes in our bowels. 5 Striving against, watchfulnesse, and opposition; we shall bee farre more afraid to give entertainment, and any more warmth in our bosomes unto those vipers, which have already so bitten and stung us.

2 New obedience also is notably quickned and enlarged by afflictions.

And first know, that by them that maïne fundamentall rule and principle of Christianity, *To forsake all, and deny our selves*, the sure and undeceiving ground-worke of all sincere and acceptable obedience, is better learned and more boldly practised.

Which is laid downe unto us, *Luke 14.* by our Saviour himselfe, lest any man of those great multitudes that followed him, should deceive himselfe in thinking it an easier matter than indeed it was,

to

New obedience.

to be his follower, he directs his lesson to them, *ver.* 25, 26, 27. : *And there went great multitudes with him, &c.*

The necessitie of this resolution hee, there more fully sets out unto us in two parables. Hee that will build must first be able to calculate the charges, and his meanes to defray them; otherwise to begin, being unable to make an end, were but to lay the foundation of his disgrace and scorne in the losse of his cost and paines. A Prince likewise that will undertake a war must have sure triall of his own, and skill to discover his enemies strength: otherwise to bid him battell, were but to incense him the more, and thrust a little into his hands to defeat him of all that he hath. The conclusion of these inductions our Saviour repeats againe: so likewise whosoever denieth not himselfe and forsaketh all, he cannot be my disciple. In which short speech wee have this account made to our hands; that ere we expect to bring our spirituall building to any competent perfection, or successefully hold out in our spirituall warfare against Sathan, we must make over all interest in our lives, or whatsoever is deare unto us: not thus prepared, wee shall but lay foundations which cannot hold feige, sure to be surpris'd in the day of battell, after wee have exasperated the venome and rancour of the old Serpent, our sworne enemy, by professing our selves to bee Christs souldiers, and professing to fight under his banners.

Let a man never talke of profession, being a Christian, or hope of heaven, except hee be content for Christs sake to deny himselfe, his worldly wisdom,

dome, naturall wit, his passions, pleasures, carnall friends, acception with the world, ease, outward estate, libertie, life, &c. and constantly indure (which is most distastefull to flesh and blood or to nature most ingenuous) the hate and oppositions, though of dearest friends, the reproaches and reviling of men, who for any endowments either of art or nature are most abject in respect of them whom they revile. Now sanctified crosses are wont to adde resolution to selfe deniall, for in them wee see and find by experience, that no created power can comfort; and therefore wee are readier to resigne up our selves, renouncing the arme of flesh unto the rock of eternitie and our salvation.

Now our new obedience is made more fruitfull by afflictions as the vine by pruning, lopping, and cutting. 1 In holinesse towards God, in a carefull and conscionable carriage towards the first table; a taste whereof wee may take by comparing mariners in a storme and arrived at the haven: prisoners with theaters, burials with banquets, beds of sicknesse and expectation of death, with strength of youth and prosperous health: For as in the one state wee shall find for the most part nothing but impietie, presumption, securitie, contempt of Godlinesse, and such like fruits of darknesse: so in the other, trouble, danger, and distresse, doe much alter the case, you shall find them bewailing their former sins, crying for mercy, falling to prayer, vowing, and promising upon deliverance much holinesse, &c. And as other parts and branches of holinesse are hereby enlarged, so especially that sweet grace  
of

of prayer is notably revived and inflamed : See example hereof in *Hezekias*, *Isa.* 37. 1, 2, 3. whereas delivered and in prosperitie, hee was ready to glorie in his treasures : In *David*, *Psal.* 18. 1, 2. but after grew confident in his owne forces, and numbered the people. In *Manasses*, *2 Chron.* 33. 12. See *Ier.* 2. 17. *Isa.* 26. 17. *Psal.* 81. 7. 107. 6. &c. and 108. 2. *2 Chro.* 20. 12.

2 In righteounesse towards our brethren. By begetting by Gods blessing.

1 More conscionablenesse : Sensiblenesse of the guilt of unrighteous dealing, which a man finds to give a sting unto his afflictions, makes his conscience, more tender that way, his judgement more ready to examine, more quick sighted and unpartiall in judging of right and wrong ; and the heart more fearfull and unwilling to give assent or approbation unto any injurious action. And we see some in great extremitie thinke of distribution, &c.

2 More compassionatenesse : Selfe-sufferings soften mens hearts towards their brethren : personall miseries beget pittie towards others.

3 Courtesie. A true sight of our owne infirmities, deformities and inabilityie to subsist by our selves, begets a sweet mildenesse and gentle behaviour towards our neighbours, whose helpe, assistance, visitations, and prayers, we see, we have need of in extremities. Prosperitie ordinarily produceth scornfulnesse, insolencie, contempt of others : but Gods hand upon us teacheth us another lesson, how fraile, brittle, mortall, and miserable we are, &c.

3 In Knowledge of our selves. In our prosperity looking

looking through the false spectacles of pride, and selfe-love, wee are ready to overweene and out-prize our gifts, to mistake shadowes for substances, worldly pollicie, which is meere foolishnesse, for sound wisdom, proud presumption and carnall securitie for true faith, and firme affiance in God : covetousnesse for frugalitie ; a bare profession for the power of Chistianitie, &c. and also to imagine, that the smallest mites, of grace and vertue are the richest talents : and the least, first degrees to be the highest and greatest perfections of them : but when these deceiving glasses are taken from our eyes, we see our graces and spirituall abilities in their owne nature and proportion : and then counterfeited vertues which like gilded papers or posts make in the time of prosperitie a glorious shew, seeming pure gold in outward appearance, doe consume and vanish in the fiery triall, as not enduring the heat of this furnace of affliction, and then the weakness and imperfection of our new-borne graces will bee easily discerned, when they are put to struggle and wrestle with troubles and temptations.

This is the second reason for the proving of the Doctrine.

Taken from a distribution of our enemies and their endlesse and restless oppositions and assaults.

It must needs be so, consider the power, malice, cunning and implacablenes of our enemies. 1 The devill. 2 Our owne flesh. 3 The world. Of which See *Down*. whole Christian warfa.

From the numberlesse multitude and great variety of afflictions. Infinite are the kinds of troubles, crosses,

*Reason 3.*

*Reason 4.*

crosses, temptations, to which we are subject. See the *school of temptations*. Pliny reckons up 300. diseases from the crowne of the head to the sole of the foot. See *Burton*, pag: 8.

Vse 1.

Of Instruction ; This point may serve as a sove-  
raigne preservative to weaken the sting, lessen the  
rage & abate the smart of all sufferings to the Saints  
of God: nay, to make them welcom, sweet and com-  
fortable unto them. And here let us revivse & refresh  
our memories with the varietie and excellencie of  
good they bring unto us ; of which I have but given  
a taste before in the second reason of the doctrine  
which you may recapitulate in your memories.

But besides all this ; our momentanie crosses doe  
not onely further ; but also much increase our ever-  
lasting happinesse. For the more painfull our la-  
bours are in Gods service, the more rich shall be our  
wages ; the more dangerous our fight, the more  
glorious shall bee our crowne ; the more our suffer-  
ings exceed in number and measure ; the more shall  
our joyes bee multiplyed , and glory augmented.  
See 2 *Cor.* 4. 17. God ordinarily tries and afflicteth  
his worthiest champions, and strongest in grace ;  
and by crosses he yet further enlargeth their graces,  
and according to the greatnesse of their graces, shall  
bee the gloriousnesse of their reward ; seeing hee  
crowneth his owne gifts with proportionable blef-  
sednesse. And as hee advanceth us above others in  
grace in this life ; so he will exalt us above others in  
glorie in the world to come ; not for any merit, but  
his owne mercy. <sup>h</sup> That thou maiest bear afflictions  
more comfortably, learne to live the life of faith.

<sup>h</sup> *merita mea,*  
*miserecordia*  
*tua,* saith one  
of the Fathers.

Examination.

Examination. Let us upon this occasion also try our spirituall estates, by the worke which our afflictions have wrought upon us. If thou be yet in the state of nature, thou feelest no such blessed effects from thy afflictions, as I have described, nay, thou art commonly worse by them. For worldlings are wont, when they seize upon them, to grow into open rage, or boile with inward fretting and impatiencie; tormenting themselves more many times with their owne unruly passions and struggling against Gods visiting hand, than with the smart and anguish of the evils inflicted. If their eies be opened to see the cursed causes of their crosses; 1 They either fall into horrible thoughts with *Cain*, that their smart exceeds their sinne, and that their punishment is greater than they can beare. 2 Or else they labour to bring a thicke skin over their galled consciences by carnall delights, and to stop their inward accusations with the loud clamor of their sports. But if they lie by it, and be hedged by the extremity of their calamities from worldly pastimes, then having no help in themselves nor hope in God, they flie from him, as from an incensed enemy. And 1 either with *Saul* they resort to wizards and wise-men, and seeke to the devill for removall of the crosses which God hath inflicted. 2 Or being quite forlorn, they become their owne hang-men with *Judas*. So that the same fire of affliction, which purifies the faithfull like gold, from the drosse of their corruptions, doth utterly consume the wicked like straw or stubble. The same wind of trouble which purgeth Gods good wheat,



blowes away the reprobate like chaffe. The same anvil and hammer, that breakes and brases in peeces Gods elect vessels; that being molten againe, they may be framed anew for his use, doe make the hard hearts of wicked men like the nether mill-stone : the same bitter potion which keepeth gracious men in temperance and sobrietie, doth make gracelesse men the more intemperately to swallow downe the impoisoned cups of worldly vanities. See this true in *Pharaoh*, *Exod.* 8. 15, &c. *Ieroboam*, *1 King.* 13. 8. *Ahaz*, *2 Chron.* 28. 22. The theefe upon the crosse, *Luke* 23. 39. See *Apoc.* 16. 9. But in all there is not this sensible worsening : consider whether thou in truth and in some measure reape the fore-mentioned fruits.

vse 3

If this be the condition of all true converts in this vale of teares, then let them be so farre from being terrified and troubled for varietie of troubles and temptations, and continued succession of crosses and heavy accidents ; that from thence they may conclude and crowne their hearts with assurance of being sons and not bastards, and conceive of them as so many certain and infallible marks, that they are in the right way to heaven; through which if they walk but a little further with patience, they shall discie a crowne of glorie, which is their owne forever ; of which, all the afflictions and pressures laid upon the Saints from the creation to the worlds end, are infinitely unworthy. And in the meantime, let them stay their hearts with such considerations as these ; sweetning the bitterness of their afflictions by a comparative consideration, 1 Of those many and intolerable



intolerable troubles which Christ had. In his birth, hee had a common linn for his kingly palace, a stable for his chamber, a manger for his cradle; the bruit beasts for his chamber-fellowes. In his infancie, he fled into *Egypt* for his life from blood-thirstie *Herod*.

In his youth, he tooke paines in that poore occupation of his supposed father *Ioseph*, as appeareth by the question of the people, *Is not this the Carpenter, Marias sonne?* *Mar. 6. 3.*

In his whole life, full of humane afflictions, so poore, that he lived by almes, and had not the privilege of poore foxes, See *Luke 8. 3.* and *9. 58.* After hee begun to execute his office, hee was grievously assaulted with Sathans fiercest temptations, he spent his life in doing well, and hearing ill, he doth works of mercy, and is maliciously censured; he teacheth the truth, and hardly escapeth outward violence; his friends enviously backbite him; his enemies maliciously slander him; he cannot speak but they are ready to intrap him; and out of the words of life and salvation, they are ready to gather matter of his death, and destruction. Hee is despirefully called, *a wine-bibber, a glutton, an impostour, a deceiver, a samaritan, a sinner*: and being the onely naturall son of God, he is said to be possessed of a devill; he is betrayed of his owne Apostle, apprehended with swords and staves, &c. But that which was infinitely more than all these, the unsupportable weight of Gods anger due to our sins, pressed out of his blessed bodie, a bloody sweat, and that ruffull crie, my God, my God, &c. So that our affli-

tions compared to his, are but a drop to the ocean.

2 Of the miseries of worldly and wicked men, in their passage to hell, forced upon them sometimes by cruell superstition : hence it is, that the *Baalites* cut and lance themselves before their Idoll. The Papist bloodily whips himselfe before his crucifix. Many of the Jewes will indure most exquisite torments, rather than eat swines flesh : and the Turkes rather die than blaspheme their false *Mahomet*, or lying *Alcaron* : sometimes by their cursed courses, as the worldling, drunkard, ambitionist, unclean person, &c.

3 Of the hellish torments of the damned, and those unquenchable flames to bee indured without remedie, ease or end. Besides (which is an infinite losse, whereas their torments are but finite) banishment from the presence of God, and the inestimable joyes of his heavenly kingdome.

4 Of the inexplicable sweetneses, pleasures, and felicitie above : consider what it is to have the infinite ocean of all glory, beauty, excellencie, &c. to powre upon thy body and soule whole rivers of fresh, unutterable joyes for ever, and ever, infinitely more abundantly and oriently, than the sun her rayes and splendour every day : then what an heaven it is to looke upon the glorified body of Christ, every veine whereof shed blood for thy sinnes and sake, and wherein our nature is advanced above that of angels, and almost deified, &c.

5 It is common to all Christians, and wouldst thou walk in such away as never any went to heaven from the creation of the world to the end of the world ?

Rep.

Rep. But, alas, saiest thou, perhaps my miseries are transcendent, and matchlesse, &c. other mens are but flea-bitings to my scorpions.

Well, but for all that, should all the men in the world come, and bring their grievances together, of body, mind, outward estate, sores, vicers, agues, epilepsies, madnes, aches, and all those common calamities, beggerie, want, seruitude, disgraces, banishment, imprisonment, &c. and lay them all on an heape, to bee equally divided, wouldest thou share alike, and take thy portion, or be as thou art? Without question, thou wouldest bee as thou art; I am perswaded the most afflicted man that heares me this day, would far rather abide as he is. See y. more to this purpose in my sermon upon that Text, *Thy word is a lanthorne, &c. pag. 1. &c.*

Let every one that refraines from evill, hath given his name unto Christ, and expects a crowne, prepare still for fresh incounters with ungodly oppositions, and fortifie their hearts against afflictions to come; by such helps as these.

1 Treasure up that noble & precious vertue, patience, as a speciall counterpoison to abate & abolish the sting and venome of all crosses and afflictions, and as a cordiall to hold up thy heart in the bitterness and extremity of them. This patience is an holy vertue planted by Gods spirit in a sanctified heart, whereby out of an acknowledgement and sense of Gods wisdom, goodnesse, power, providence, &c. we willingly and constantly passe through all persecutions and ungodly oppositions for Gods causes, and whatsoever other crosses, and corrections, his

*Vse 4.*

Helpes against afflictions.

wise providence doth lay upon us; I meane not an affected vaine-glorious ungrounded Apathie, confidence and insensibilitie in suffering. And this will bee as a strong pillar to support the heart, as a sweet perfume to season the affections, as a soveraigne preservative and counterpoison against the sting and venome of crosses.

2 Bent, unnaile, and unglue thine affections from the world. Earthly-mindednesse doth inrage the crosse, and gives it teeth to eat out the very heart of the afflicted. Root out of thine heart therefore this cut-throat of patience by all meanes possible: Consider *Nabal*, a dogged *Dives*, and churlish niggard to Gods people; onely, as worldlings may doe, made perhaps, once or twice a yeare, a bountifull and joviall feast to his good-fellow companions, to keepe his Pharisaicall reputation with some flattering dependant, and with some plausible cloak to cover his covetousnesse and crueltie: but in the evill day, his heart was a stone within him, &c.

3 Do not in the mean time weaken thy strength unnecessarily, and emasculate thine heart before hand, either,

1 By reall suffering of imaginary sorrowes and afflicting thy mind with slavish fore-conceits of future evils, thereby to double and multiplie their stings upon us before hand, and to suffer them many times before they seize upon us; which is both unnecessary, and unnoble, most unworthy the morall resolution of a naturall man, and the generous spirit of an honest \*heathen, much more the Christian fortitude of a gracious heart.

2 Selfe-

\* See *Tuscul.*  
quæst. p. 179.  
180.

## *soule-exalting humiliation.*

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2 Selfe-created crosses, that I may so call them; when a man is every way well, if hee can see it, and yet brings much trouble into his owne house, and grieve to his heart, meerly by his owne waywardnesse, frowardnesse and Bedlamfolly; Christians draw many afflictions on themselves through their owne default, and trouble themselves (as I may say) when God would not trouble them.

4 Helpe we have in this point, even from the wisest\* heathen, out of the dictates of reason, and light of nature, who did learn and labour to mollifie and assuage their miseries and ills to come, and to prepare for a more easie and patient passage through them, by planting in their hearts a resolution to looke for any calamitie or crosse which was incident to the nature of man; and if they escaped them, to hold it againe, advantage, and, as it were, an exemption from common frailtie.

5 But out of the booke of God, we have armour of prooffe, and soveraigne antidotes against the cruellest and bitterest storme and sting of the extremest crosse, even many precious promises sealed with the blood of Christ: Amongst the rest, that, 1 Cor. 10. 13. *That he will never suffer them to be tempted above that they are able, and will ever with the temptation also make a way to escape, that they may be able to beare it.* See Rom. 8. 28. If thou truly feare God, feare nothing that shall ever hereafter come unto thee, temptation, triall, disgrace, distresse in outward things, danger from men or devils, death it selfe, or any other thing; for assuredly Jesus Christ him selfe being impressioned with more compas-

*Rogers contrall-  
ed, pag. 555.*

*\* See Gauge, p.  
172.*

*Tuscul. quest. p.  
279, 280.*

Gouge 170 171.

6

natenesse by reason of his owne taste and experience, will fortifie thee with sufficient strength before hand, uphold thee with his all-powerfull presence in the midst of them, and will at length most gloriously deliver thee in despite of the devill and the whole world.

God will ever fit his afflictions to the spirituall strength of the partie. We have a promise, upon which in all our troubles and trials, wee may build, as upon the surest rocke. *He will never suffer us to be tempted above that wee are able,* 1 Cor. 10. 13. And, *That his grace shall be sufficient for us,* 1 Cor. 12. 9. where he hath laid the heaviest load, there he hath given the greatest strength; and where there is abundance of afflictions, there hee bestowes abundance of patience, faith, and other graces, that we may beare and overcome them. The prudent commander imployes his souldiers according to their worth and valour. In an high enterprise hee makes not choyce of fresh-water'd, and white-liver'd souldiers, but of the most valorous and approved. A discreet Schoole-master gives the longest and hardest lessons to bee learned, to the most pregnant and capable wits, not to dullards. The skilfull Armourer doth not trie common armour with musket-shot, but that of prooffe: The wise Lapidary tries not the tender Christall or softer stones by the stiddy and hammer, but the Adamant, which is readier to bruse iron and steele: The carefull husbandman thresheth not the vetches, with a threshing instrument, neither turnes a cart-wheele about upon the Cummin, but beates the one out with a staffe,

staffe, and the other with a rod. See *Isa.* 28. 27. Now  
 fith God hath given this wisdom and discretion un-  
 to men (*Isa.* 28. 26.) himselfe is infinitely more merci-  
 fully wise to fit his trials to the strength of his chil-  
 dren; singling out his valiantest souldiers for the  
 strongest incounters, his best schollers for the har-  
 dest lessons, his choicest armour for highest prooffe;  
 his hardest adamant for the most steely anvil, &c.  
 Hence it was that *Abraham* the father of the faith-  
 full; *Iob*, the justest man upon earth; *David*, a man  
 after Gods owne heart; *Paul*, abounding in the  
 riches of spirituall graces, were put unto it: but  
 weake ones are more easily dealt with. See *Isa.* 48.  
 10. God out of his love and mercy, hath measured  
 out such a certaine stint and proportion of afflicti-  
 ons unto every one of his children, as in wisdom  
 he knowes fittest for them; and that both in respect  
 of quantitie and continuance: In which respect,  
 as there is no crosse and calamity, which is not fore-  
 appointed of God, so the quantitie, how much, and  
 the time, how long, is also by the same wisdom  
 and providence ordained in such an exact manner,  
 that as it is impossible for any man to free himselfe  
 in whole, or in part, from any of that measure which  
 is allotted unto him, or to prevent it from comming,  
 or to escape from it being come, before the ap-  
 pointed time: so it is alike impossible that all the po-  
 wer of the devils, or men should adde one dramme  
 to the weight, or one minute to the time of our af-  
 flictions, more than that proportion which God by  
 his powerfull wisdom hath shared out unto them:  
 as God hath said to the waters of the sea, so also to  
 these



these floods of affliction: *Hisbert* shall ye come, and no fursher, and here shall thy proud waves bee staid, *Iob* 38. 11.

7 Looke to these caveats. If we expect comfort, boldnesse and joy in our sufferings, let us bee sure,  
 1 That the matter and ground for which we suffer, bee substantiall and sound. 2 That our hearts bee upright, and aime principally at Gods glory, not at vaine-glorie, profit, or any private end.  
 3 That no sinne lie upon our consciences; else the consciounesse of that will nip and blast all sweetnesse and comfort, which should naturally spring out of our sufferings.

<sup>1</sup> *Chrys. in Mat.*  
*pag. 216.*

<sup>1</sup> *In omnibus  
 cogitationibus,  
 locutionibus, si-  
 ve attributis tuis,  
 dic tibi, Itane a-  
 geres, si hanc sci-  
 res pro certo no-  
 vissimam vitæ  
 tue horam?*

*Bern. col. 1135.*  
*Cogitare vel me-  
 ditari coram  
 Deo pertimescas,  
 quod in præsen-  
 tia hominum di-  
 cere vel facere  
 erubesceres,  
 sciens, quod sicut  
 per verba vel  
 facta innotesci-  
 mus homini, sic  
 nimium per co-  
 gitationes cum-  
 etiam scrutanti  
 spiritui.col.*

*1133.*

8 Let not the canker of carnall joy in the mean time eat out the heart of spirituall. But ever prize and prefer the joy of the soule, delights of grace, refreshings of the Holy Ghost, infinitely before worldly pleasures, ease, or any earthly thing. For having acquainted and inured our selves to delight in God, and with inward and spirituall comfort, we shall enjoy them as gloriously & plentifully in the darkeſt dungeon, as in the noontide of worldly prosperity.

9<sup>1</sup> Walke with God in the meane time, by a rule and daily direction; watch over thy heart; mortifie thy passions, lusts, corruptions, beloved sinne; stand at the swords point with thy most beloved sin. Get an habit of heavenly-minde dnes, patient discretion, &c. In a word, be very temperate, honest, holy. For the more conscionable a man hath been in the meane time, the lesse power will the crosse have over him, when it comes upon him. It was the saying of a reverend man, Where sin lies heavy, the



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the crosse lies light; and contrarily, where the crosse lies heavy, sinne lies light; so the heart that hath beene very holy in a calme, will be most lightsome in tempestuous times.

10 Get mortifying motives and meditations, to master an immoderate feare of death, the king of feares and prince of terrours; and we shall with far more patience, and resolution, digest all petty troubles and miseries in the meane time. For which purpose consider,

1 That there is almost no man, but hee hath endured worse paines in life, than hee can endure in death. The pangs of death are often lesse than those of the tooth-ake.

2 The covenant of God is in force with us, as we lie in the dust of the earth, *Mat. 22. 31, 32.*

3 The union with Christ holds still, *Col. 1. 18.* as the hypostaticall did when Christ lay in the grave.

4 Death is but a sleepe, *1 Thes. 4. 13.*

5 Christs death hath taken away the sting and sweetned it to all his.

6 It is but as a sturdy porter, letting us into heaven. It is a passage to eternall joyes.

7 It is but like the fall of a wheat corne into the ground, and dying, that it may spring up afterward gloriously, *Ioh. 12. 24.*

8 It is but a departing out of this world unto the Father, *Ioh. 13. 1.*

9 It was called in the old Testament, but a gathering to their fathers.

10 *Jacob* made nothing of it. Hee said to *Ioseph*, *Gen. 48. 21. Behold, I die.* See also *Chap. 49. 33.*

11 Let

Motives and meditations to fit us for death.

wards life of faith in death, pag. 78.

*Musc[us] on Mat.*  
582.

*Fromerton of*  
faith, pag. 103.  
*Relloc. on Job.* p.  
274.

See my booke  
on the 4. last  
things concer-  
ning the joyes  
of heaven,

*Dell. 2.*  
God will bee  
scene in the  
mount.  
*Musc. in Job.*  
pag. 537.

11 Let us trim our lamps in the meane time, trie our spirituall estates; and the rather because there are so many foolish virgins.

12 Let us get familiaritie with God before-hand.

13 Let us know most certainly against that time, that judgement is given unto Christ.

14 Be much in mediation of heavenly joyes and our everlasting abode there.

15 Set thy selfe seriously & industriously to attain full assurance. Amongst infinit helps therunto presse that place often upon thy conscience, *Heb. 6. 17, 18.*

Thus much for the first thing observable from the first passage of this storie.

We come to a second, of which more briefly.

Mans extremity is Gods opportunity. The Lord will be scene in the mount. Or thus,

In the height and heat of cruellest persecution, in the depth, and, as it were, the desperation of greatest danger, God is wont to improve his mercifull almightinesse for the deliverance of his children. *Isa. 33. 9, 10. The earth mourneth and faineth; Lebanon is ashamed, and bewen downe, Sharon is like a wildernesse, and Bashan is shaken and Carmel. Now will I arise saith the Lord, now will I be exalted, now will I lift up my selfe.* Consider besides this remarkable storie, *vers. 12. The Israelites at the red sea, in Antiochus his time, &c. 88. The powder-plot.*

For private men, *Abraham in the mount. Sampson, Iudg. 15. 18, 19. David, 1 Sam. 30. 6.*

For spirituall straits, consider *David, Psal. 77. Job, Ezekias, &c.* and now the Churches in *Germany.*

The glorie of Gods mercie and power is there-  
by

by magnified and made most illustrious.

The hearts of his children are thereby most comforted, and filled with thankfulness and joy.

The enemies are most confounded.

Let all true hearts know, that the deeper they sink either into temporall or spirituall miseries, the nearer they are to deliverance. For the performance wherof (for he is truth it selfe) he hath, 1 His owne omnipotent arme, w<sup>ch</sup> can beat the greatest rock into powder, and rent the hardest rock in peeces, &c. 2 Innumerable hosts of Angels, of w<sup>ch</sup> one killed an 185000. in one night, *Isa.* 37. 56. together with all the host of heaven and earth, even to lice, and the smallest vermin. That faire, glorious Giant, which with incredible swiftness runs post, as it were, through the skie, every day to stand still, or retire: the impetuous current of the raging sea to recoil, the mercilesse flames of the hungry fire to become a soft and refreshing aire, the implacable fury of the most enraged lions to couch at first word, for his servants sake and safety. Nay, he hath worms and lice if need be, to fetch blood from the proudest tyrant upon earth, and to eat out the heart and bowels of the most boisterous *Nimrod*, or highest monarch that weares a crowne upon his head, if he oppose his people. He hath the hands and consciences of contradicters, to bring their own blood upon their own heads, and even hell upon their hearts in this life. In a word, every godly man sweetly rests under his wings, who with one word is able to turne all the creatures in the world into hell, nay, even with the breath of his mouth, to turne hell, and heaven, and earth,

*Reas. 1.*

2.

3

*Vse*

Yates 190, 291.

earth, and all things into nothing. 3 He can work for thy deliverance. 1 By himselfe without means as it is in this storie. So hee destroyed *Pharaoh*, *Exod.* 14. Overthrew *Iericho*, *Ios.* 6. Drive backe *Senacherib*, *2 King.* 19. See *2 Chro.* 14. and *2 King.* 6. 2 By weak means So *Gideons* 300. prevailed, *Iud.* 7. The Kings of *Sodome* were overthrowne, *Gen.* 14. See also *1 Sam.* 14. and 17. *Iud.* 4. and 9. 3 Contrary to meanes. So *Daniel* was preserved, *Dan.* 6. *Jonah* *Ion.* 2. The three children. See *Ios.* 10. how the sun stood still. Here then is comfort for the Church, upon whom God shewes miracles of mercy in all ages.

Vse 2.

Admonition to the enemies and persecutors of Gods people, if ever they will be warned. Darest thou grapple with the omnipotencie of God? canst thou disarm those angelicall spirits, addrest for the defence of his chosen? Darest thou venture to pull a signet from the strong and mightie arme of Jesus Christ? Canst thou lay a countermand upon the creatures, against the charge of their Creator? &c. If so, then maiest thou hope to pull a poore humbled soule out of the shadow of the Almighty, and from under the wings of the most high. Breake off then betimes thy plots, and pestilent devices against the people of God, lest the sword that thou hast drawen, enter into thine owne heart; and thy dung-hill, implacable, and murderous malice returne with vengeance upon thine owne pate. Assuredly thou shalt never prevaile: thou hast against thee, heaven and earth, sun and moone, and the seven stars, as they say. Nay, if thou conquer in thy siding and setting against the Saints, thou art confounded

## *Soule-exalting humiliation.*

31

found and crushed for ever ; as all those that triumphed over and trampled upon the Lord of life.

Oh ; thrice blessed then, and incomparably happy is their estate, who having renounced the arme of flesh, the wedge of gold, the fading splendour of the most imperiall crownes, all the rotten pillars of humane felicities, doting dependances upon the worlds minions ; in a word, the whole power and possibilitie of man, whose glory is but foame, whose strength is but rottenesse, whose bravery is but dust ; I say, who having disclaimed these broken staves of reed, are reposed with a sweet, a strong and everlasting safetie, under the rocke of eternitie. If thou bee such, bee more than infinitely confident, thou shalt shortly bee more than conquerour, and triumphantly trample upon the face and furie of the proudest devill, whether incarnate or in his owne shape. And in the meane time assure thy selfe, God will be a God nigh at hand unto thee, to take an opportunitie to glorifie himselfe in all thy extremities and difficulties.

*Vse 3.*

The exercise and ordinance of fasting, is a very excellent meanes, and singularly powerfull to prevaile with God extraordinarily. It is a speciall meanes to move God to deliver us out of such inextricable straits, and extremest dangers.

*Doct. 3.*  
The power of fasting.

See how powerfull this ordinance hath beene.

- 1 For obtaining some speciall good, *Nehem. 1. 4.*  
*11. Ezr. 8. 21. Esth. 4. 16. Ahab. 13. 3. and 14. 23.*
- 2 For removing evill of sin, *Ahab. 9. 9. 11. 1 Sam. 7. 6. Ezr. 9. 3. 6. and 10. 6. Iud. 20. 26. Neh. 3. 12.*
- 3 For removing evill of punishment.

1 Imminent

1 Imminent, *Iſa.* 22. 12. *Ionah* 3. 5, 6. 2 *Chro.* 20. 3. 2 Present, as famine, *Ioel* 1. 14. and 2. 12. 15. The sword, *Iof.* 7. 6. *Iudg.* 20. Our Eighty eight. Captivitie, *Dan.* 9. 3. Sickneſſe, 2 *Sam.* 12. 16. and *Pſal.* 35. 13. Peſtilence, 1 *King.* 8. 37, 38. 2 *Sam.* 24.

Before I proceed further in this point, let me tell you that it is gathered out of the third verſe, where in we may take notice of *Ichoſaphat*s gracious carriage in his great diſtreſſe.

1 His ſenſibleneſſe and apprehenſion of Gods hand upon him. *And Ichoſaphat feared.*

Whence let us learne;

Obſ. To bee ſenſible of Gods viſiting hand, whenſoever or in what kind ſoever it ſhall ſeize upon us, See *Ruth* 1. 20.

*Reaſ.*

1 That we may acknowledge his Royall prerogative in being the inflicter of all puniſhment.

2 That wee may remonſtrate to our owne conſciences, that we are the ingenuous children of our heavenly father, by taking to heart the leaſt intimation of his diſpleaſure againſt us.

3 That we may make way to profit by his fatherly chaſtiſements.

*Uſe 1.*

Reprooſe of all thoſe, who affect and diſcover a ſtoicall apathy and inſenſibilitie this way, and in ſuch caſes have recourſe only unto the arme of fleſh when they are afflicted with diſeaſes, and danger of death, they look no higher than to the hand of the Phyſitian, they depend onely upon the power of phyſick for their deliverance and recovery: many times in their loſſes and diſtreſſes, they will have recourſe to wizards, and wiſemen, as they call them:

as *Balak* had, *Num.* 22. 5. and *Saul*, *1 Sam.* 28. 8. 14. and *Amaziah*, *2 King.* 1. 2. and *Haman*, *Esth.* 3. 7. and *Nebuchadnezzar*, *Ezek.* 21. 21. See *Isa.* 19. 3. when they are troubled with melancholie, heavy-heartednesse, and perhaps horreur for sinne, their medicine is onely outward mirth, merry company, and the unhalowed pleasures of good-fellowship; when they are in misery & want, they depend upon their wit, and their owne coufening and shifting for bettering their estate : but they never are affected with, or take notice of Gods hand in all these, and to be humbled under it.

Let us learne, and labour to get and keepe softnesse and sensiblenesse in our hearts this way ; that we may suffer Gods fatherly chastisements to have a full and fruitfull effect upon us. For we ought to profit and make progresse in the whole body of Christianity by afflictions ; as we shewed you under the second reason of the first doctrine from this place. Now senslesnesse and sottishnesse under the crosse is a barre against all this spirituall good.

*His* ~~his~~ present speedy addresse towards Jehovah in his deepest distresse. *And he set himselfe to sieke the Lord.* Whence take this note.

*Obs.* In all our distresses and dangers wee must have our recourse to Jehovah.

*Reas.* 1. Because our sins are the cause of all our sorrow. Our own wickednes worketh our woe. See *Deut.* 28. 15. what a catalogue of curses dog disobedience to Gods law at the heels. If then we would be rid out of miseries, wee must renounce our sins, the true causes of all our crosses, & have recourse to God.



2 God is the author and inflicter of all punishments and afflictions, *Amos 3. 6. Job 5. 6.* whosoever, whatsoever be the instruments in the afflictions of punishments, and the executioners of his just vengeance upon the sonnes of *Adam*, God himselfe hath ever the chiefest stroke, a principall hand, and the greatest sway in the great varietie of all manner of visitations and vexations for sinne. Therefore recovery from our troubles depends upon our reconcilment and recourse to him.

3 God alone hath soveraigne and unresistable power to deliver and set free from all miseries and vexations. He only killeth and giveth life, neither is there any that can deliver out of his hand. Hee alone at his pleasure can bridle and restraints the furie of Sathan. Hee onely in despight of spightfull tongues, can bring forth a mans righteousnesse as the light, and his judgement as the noone-day. He alone can speake peace and comfort to heavy and mournfull hearts; he, and none but hee, can rescue and releve the poore and penitent soule out of the lions paw, from the brinke of despaire, and out of the very mouth of hell. Hence it is, that *David* saith in the perplexitie of his spirit, *Psal. 142. 4. I looked upon my right hand and beheld, but there was none that would know me; all refuge failed me, and none cared for my soule. Then cried I unto thee, O Lord, and said, thou art mine hope and my portion in the land of the living, &c.* There is no rest then for our vexed spirits, and distressed soules, but only under the wings of Gods almightinesse.

*Vse*

For reproofe of those, who thinke to releve and rescue

rescue themselves from the hand of God and his heavy visitations, only by the aid and power of secondary causes: who labour to passe out of all their troubles and perplexities by their owne strength and arme of flesh; when they are in disgrace with greatnesse and great men, they labour by bribes, flatterie, and base services, to recover their respect and reputation with unsanctified great ones, &c. But in such cases, it were a thousand times better to continue in their troubles, and lie still under their crosses, than to come out by such means. To be led out of misery, and not by Gods hand; to passe out of troubles, and not by sanctified meanes, is the greatest misery, and a most fearfull curse. For to prosper in our wayes, and be out of the way to heaven, is one of the greatest plagues that can light upon our soules in this life. But exercise in temporall vexations, is many times a very powerfull means to draw us unto God, and to keepe us in awe and obedience when we are converted.

For instruction, to teach us all when we shall be intangled in any trouble, or crossed w<sup>th</sup> any vexation, then presently to make a privy search into the secret passages of our hearts, and an exact inquiry into the sinfull wants of our life, & thereupon to mortifie all rebellious corruptions within, wherby wee grieve the good spirit; and reforme the iniquitie of our outward conversation, wherby we dishonour Gods gracious Majestie, and so before, & above all things to returne and be reconciled unto him. And then assuredly Gods mercifull hand will take, at the least, the venome, poison, and sting out of all our troubles,

*Down. on Hg.  
[ca, pag. 207.*

*Vse 2.*

oles, crosses and afflictions : we shall be sure to have supportation in them, benefit by them, and ever in due time deliverance from them. Our bodily sicknesse will be physicke for our soules, our temporall losses will bring in spirituall gaine ; our disgraces will increase our gracefullnesse in the eyes of God. Our danger will procure a guard of Angels ; our outward troubles will bring that inward peace which passeth all understanding, and at length comes that crowne of glorie, which makes more than infinitely amends for the momentany miseries of these dayes of vanitie.

3 *Iehoshaphat* here singles out, and sets upon the particular meanes of pacifying and prevailing with God in his perplexitie, and for his deliverance out of danger ; Fasting and prayer : *And proclaimed a fast throughout all Iudah.* ] When ~~oc~~ ariseth the point I formerly proposed, and now purpose to prosecute.

*Doct.* The exercise and ordinance of fasting is a very excellent meanes, and powerfull to prevaile with God extraordinarily. I proved it out of Scripture before, now I adde these reasons.

*Reas. I.*

Now our deare  
Soveraigne.

2

Experience of marvellous things effected by this meanes in all ages, even to the safe return of Prince *Charles* from *Spain*, prove the point.

Ordinary praers of Gods people prevaile much. See *Act. 12. 5.* what wonders then will extraordinary prayer edged with fasting worke ?

3

Some kind of devils will not bee cast out but by prayer and fasting, *Mat. 17. 21.* that is, a most fervent kind of praier sharpened with fasting. Some sinnes will not be so comfortably mastered, some fiery

fiery darts repelled, some fierce temptations conquered, some blessings obtained, &c. without this extraordinary meanes, which upon such occasions sincerely undertaken hath prevailed extraordinarily.

Now before wee proceed to the uses of this, wee will shew unto you what a fast is.

\* An holy fast is a religious abstinence undertaken upon some speciall and extraordinary occasion, wherein wee forbear, not onely food, and other commodities and comforts of this life, but also bodily labours, and worldly businesse, so farre as mercy, comeliness, and necessitie will give leave, that wee may thereby bee extraordinarily humbled before God, and quickned with extraordinary fervencie of prayer for the obtaining of our suit at Gods hand.

Religious.] It is a solemne exercise of religion and ordinance of God, \* injoynd in the second Commandement, as it is a meanes to helpe us in the worship of God, and in the duty of prayer upon extraordinary occasion; and in the fourth, as the time of fast, is a Sabbath of humiliation, wherein we are to professe our humiliation, and testifie our repentance before God. For when the Lord bids us sanctifie the Sabbath, he meanes not only the ordinary weekly Sabbath, but also the extraordinary, both those of joy, fasting, and thanksgiving. See *Nehem.* 8. 9. 10. *Hest.* 9. 18, 19. and those of humiliation, 2 *Cbro.* 20. 3. *Ezra* 6. 2. *Isel* 1. 14. and 2. 14. *Isa.* 58. 5. 13. The Prophet seemeth to call such a fast and such things as are made of milk, but also from wine and fish in the east Churches,

\* What a fast is.

\* How then can *Beilermine* except so many people? as, saith he;

1 *Propter impotentiam excusantur a lege jejuniis, enei, pueri, praegravantes, pauperes.*

2 *Propter pietatem excusantur Concionatores, Lectores, Confessarii qui ministrant aegrotis, &c.*

3 *Propter necessitatem excusantur qui ex officio laboriosis operibus dant operam, quae vires corporis exhauriunt.* *vt Fabri, Murarii, Ferrarii, Lignarii, & similes.* *Beil. de bonis operib. cap. 10. 5. Ac propter &c.* And yet this fellow confesseth in the last sect. of the same chapter, that all men altogether did undertake this exercise of fasting, and that not onely fresh

day, an acceptable day to the Lord, yea his Sabbath, and his holy day, which even as the ordinary Sabbath, is to bee consecrated, as glorious to the Lord. The morallitie of this dutie appears both in the old Testament: For though the circumstances of the time, and certain habits and gestures, *Lev. 16. 29. and 23. 27. 29. Zech. 7. 5. and 8. 19. Isa. 59. 5. 1 King. 21. 27. 2 Sam. 12. 20. Hest. 4. 1. 3. Ezr. 9. 3. Dan. 9. 3. and 10. 3.* were temporary and peculiar to the Jewes, yet the substance of the fast, which is the humbling of our soules by abstinence, is a morall dutie, belonging common'y to all nations in all ages: And in the new also, See *Mat. 6. 16.* For prescribing the manner how to fast, hee presupposeth the duty, that we are to fast. He makes also a gracious promise, *vers. 18.* See also *Mat. 9. 14. and 17. 21. Luk. 2. 37. Aft. 13. 3. and 14. 23. 2 Cor. 11. 27.*

Upon extraordinary occasion] as, for the obtaining of some speciall good, for the removing the evill of sinne, for the preventing of affliction imminent, for removing affliction present, as famine, sword, captivitie, sicknesse, pestilence, as you had it before, where you may see places and proofes.

We must abstaine and forbear, from food wholly, from sleep in part, (on such a day we must sleep lesse and rise sooner.) From ornaments and better attire, from matrimoniall benevolence, from bodily labour and worldly businesse, from all pleasant and delightfull things (*David and Daniel did not appoint themselves at such times. See 2 Sam. 12. 20. Dan. 10. 3.*) From all manner of sports, pastimes, recreations: for they are quite contrary to humiliation.

See these enlarged, *infra*, after the third use.

ation. And works of our calling are to be forborne.

As mercy permitterh.] Totall abstinence from  
meat and drinke is not so strictly required, but in  
case of true weaknesse, a man may refresh himselfe,  
lest he hazzard his health, or unfit himselfe for the  
spirituall exercise.

In this dutie we confider, 1 The bodily outward  
abstinence. 2 The inward and spirituall exercife.

Of the first before. The second is an humbling of our selves in a solemne exercise of prayer, joined with repentance, furthered and testified by the outward fast.

Let prayer bee attended with, 1 Fervencie of  
desire, 2 Assurance of faith.

Let repentance have his two parts.

4. Humiliation in respect of sins past.

2 An unfained purpose of amending our lives  
for the time to come.

Of these more amply afterward.

Much to blame then are the popish Doctors, who have wickedly perverted, and impoisoned this precious and heavenly ordinance, with their superstitions, will-worships, meritorious conceits, and doctrine of devils. They have not onely taken the soule out of it, but also mangled and maimed the very livelesse, and soule-lesse carcase.

The popish pharisaicall fast is faultie many waies.

\* It is but a maimed carcasſe without the life and ſoule. That is meerly externall, not joined with

### Μεταμέλεια

**Μεταβολή.**

Plc I.

A confutation  
of the popish  
fast at large.

• See the focus of this exercise *Neh. 9 3,4*

Jejunium Eccle-  
siasticum est ab-  
stinentia cibi, se-  
cundum eccle-  
sia regulam as-  
sumpta. De ill.  
de bonis operib.  
part. li. 2. c. 1.

[illegible]

deſtaſticum. Secundum regulam eccleſiaſticam, tria ad jejunium requiruntur. 1. Vt qui jejunat, ſemel tantum in die cibum ſumat. 2. Vt una illa refeſtio ſit carna, non manducandum. 3. Vt habeatur ciborum delectus, et præſertim a carnibus ſe abſtineat, qui eccleſiaſtico more jejunat, ibi ſcēt. trin.

\* Christiani, non  
Hæretici, sed  
Catholici, & de  
mundi corporis  
causa propter a-  
niam in orati-  
onibus amplius  
humiliandam  
abstinent. Aug.  
lib. 30. contra  
Faust. Mani-  
cheum. cap. 25  
Gregorius de  
Valent. cites  
the words. Tom.  
3. Diffut. 9. 9. 2.  
De jejuniis.  
Punct. 2. sect. A  
quo impio. Here  
is clearly inci-  
mated the spi-  
rituall exercise  
which I call,  
the soule of  
the outward  
abstinence.

Quotquot viros  
virtutem vide-  
mas sue j. junia  
non legimus as-  
cendisse: nec a-  
liquod magnum  
moliti sunt nisi  
prius abstinen-  
tia præcessisset.  
Quoties

aliquid a Deo obtinere conati sunt, jejuniis incubare & lachrymis: et permolan-  
tes in orationibus, ciliis carni hærentibus supplices beneficia postularunt. Nec desuit  
proventus, ubi ad pedes Dei sacrificium contriti cordis offerens se prostravit humilitas:  
sed prope sunt invocantibus se Deus, & porrexit manum naufragis, & subvenit af-  
fligis. Cyprian. Serm. De j. junio, & tentationibus Christi. This holy Martyr  
did rightly apprehend the true use and excellencie of fasting, to wit, be-  
ing animated and inflamed, as it were, by the fervent prayers of an humble  
heart to sue for some extraordinarie thing at Gods mercifull hands.

any extraordinary exercise of prayer or repentance  
among them, and therefore of no value, 1 Tim. 4.  
8. Bodily exercise profits nothing. *Bellarmine* doth  
thus define a popish fast; that it is an abstinence  
from meat, undertaken according to the rule of the  
Church.

Which rule requires;

1 That hee which fasteth, eat onely once a  
day.

2 That that meale bee a supper, not a din-  
ner.

3 That there be a choice of meats, and that hee  
specially abstaine from flesh.

Now this ridiculous mocke-fast, and soule-lesse  
carkasse so mangled and marred as appeares before,  
is meritorious both of temporall and eternall be-  
nefits, as *Bellarmino* speakes. Ridiculous foppery  
fit for Antichrists deluded vassals, See 2 *Thessal.*  
2. 11.

2 Although it be nothing but an outward exer-  
cise, or abstinence, yet it is defective in that respect.  
For there is not in it an abstinence from other out-  
ward comforts, from labours and worldly busines-  
ses, but onely from food.



## *solle-exalting humiliation.*

41

3 Neither forbear they all food, but only <sup>b</sup> flesh, eggs, and white-meats. They permit in their fasts the free use of wine, and their strongest drinks which are very forcible to inflame men with lust. And how cannot these but be unseasonable. Mourning is required. But wine makes glad the heart of man, *Psal.* 104. 15. and is given to the sorrowfull to expell griefe, *Prov.* 31. 6, 7,

4 Neither is their fast from even to even, according to the rules and examples in the Scriptures. The usuall time of fast there, was a naturall day, to wit, from even to even, or from supper to supper; the same space with the ordinary Sabbath, See *1<sup>st</sup> Ind.* 20. 26. 2 *Sam.* 1. 12. *Iof.* 7. 6. 2 *Sam.* 3. 35. But Papists dissolve their fasts, at the ninth hour which is three of the clocke in the afternoone, which now custome hath brought to the <sup>1</sup> sixth houre. But heare <sup>m</sup> *Belharmines* reason in the mean time for the ninth houre. *Because they that fast, do after a sort crucifie their flesh, and suffer together with Christ suffering. But Christ remaining till the ninth houre in his passion, at length in that very houre rested from griefe and labour.*

*phagus dictus est, ac piscium causa longinquas navigationes suscepit. Quemadmodum & Tiberio Caesari, gale procerum, non nisi in piscum licentia committere, et explorare visum esset illis. Asopina non alio quam piscium apparatu opibilia, a veteribus celebratur. Senec. Epist. 91. Plin. l. 10. c. 51. In jejuniis licet carnis bibere vinum, vel aquam quodlibet valuerit. Nautar. pag. 232. See Mason of fasting. cap. pag. 14. 1 See Bellar. to this purpose, De bonis operibus in part. lib. 2. cap. 2. sect. Porro S. Thomas. 2<sup>a</sup> 2<sup>a</sup> q. 146. a. nona ratio est, quoniam qui jejuniunt, carnem suam quodammodo crucifigunt, & Christo patienti compatiuntur. Christum autem usque ad horam nonam in passione perdurans, illa denum horam a doloribus & laboribus requievit. Perpetua S. scriptura pharisaeis, et sanctorum omnium in Vet. N. T. praxis aperte docuit eos demum vere jejuniare, qui prorsus ab omni cibo abstinent, sive per unum, sive per plures aliquot dies. Six hundred and thurrie fathers determined in the Calcedon Council, one of the foure first generall Councils, that every person, as well in his private, as publike fast, should continue all the day without meat and drinke, *Hem. of fasting. pag. 1.**

<sup>b</sup> Non minus in-  
epre quatuor fasti  
comparationem  
inter esum car-  
nium & piscium  
instituit Bellar.  
quasi ex illo lux-  
uria per se, ex  
isto non nisi per  
accidens gigna-  
tur. Nam cibi  
intrinsicis im-  
moderato usu  
tam incensibilis  
tam certum est,  
quam etiam exo-  
ticorum scripto-  
rum suffragia  
liquet; pisces ex  
genere sunt inter  
exquisitissimos  
lascivias recen-  
sere; adeo ut  
non is per se va-  
cantur & a Pla-  
tarchi Symp. 4.  
prob. 4. Et ille  
omnium nepo-  
tum alitissimus  
quidam Apiclinus  
deponat scientiam  
professus, Ops.

Their

Here is a sweet  
fast sure, a man  
may sup, as

§ Their fasts are statary and observed at set times;  
as the Lent-fast: the fasts *Meria quarta*, *Ferie sexte*,

they ridiculously say, and here appears, at twelve of the clock; hee may take a little supper, or refection, or a collation (as they call it) in the evening; hee may drinke wine either before or after his noone supper, and that as often as he will, saith a famous Casuist. *Non est tuta conscientia absque violatione jejunii quia ea refectumculanti, quamvis non indigeat, cum ea utitur ore exterius, cum enim a peccato defendit ac liberat, non solum vel natura necessitas, sed consuetudo recepta.* Agorius Insist. ut. moral. lib. 7. ca. 8. sect. quarto queritur, An j. junii solvatur sumpta vespertina refectumcula, qua noctu sive appetente nocte, proxime ante somnum capta natura reficimus. Olim in dictis jejuniis ad novam conascens omnis, nulla vespertina refectumcula utebantur: sed postquam decre, se coenare ceperunt ad sexta, qui j. junii servabant, int. odulta est refectumcula vespertina. Ibid. sect. quinto queritur. Sec. b. vii. p. 4. p. 189. Conscientia est Theologorum et canonici juris interpretum opinio rationem vini, sive melle ante prandium, sive post prandium vespere, jejuniis non solvere, si in modum potus ad extinguendam sive inveniendi situm sumatur, quamvis etiam plurimum par sit, et necessitas postulet, vinum bibatur; quoniam contra temperantiam quidem peccatum est, contra jejuniis non item. Ibid. c. 10. sect. septimo queritur. V. s. u. junia solvendi circa meridiem, et coenulum sumendi sub noctem ab ecclesia non imperatur sed toleratur. Ibid. cap. 2. sect. Primum respondemus. Deinde addimus determinationes ejusmodi rerum quae non habentur ex divino jure posse per ecclesiasticum legem vel consuetudinem pro locorum et temporum diversitate ita variari, ut quod uno loco vel tempore non licet, &c. Ecclesia Primitiva temporibus et aliis quant. etis post ad vesp. usque usque, ad occasum solis circiter jejunabatur: et tunc primum neque ante sumebatur refectio, qua dicitur in d. b. u. s. jejunium canonicum nominari solet. Id patet ex B. s. Thom. 2. de laudib. jejunii, & ex Augusti lib. de morib. Eccles. Cathol. ubi ait: Jejunia etiam prorsus insensibilis multis exerceat d. dici, non quotidie semel sub noctem, reficendo corpus, quod est usque quaque usitatum: sed continuum triduum vel amplius sapissime sine cibo ac potu ducere. Ibid. p. u. s. 3. sect. Item vero This fellow plumps with Agorius. For hee sayes in the sect following: Tandem vero usu et consuetudine communis receptum est, ut licet reficere refectumculam circa meridiem plerumque. Hebraei ad initium noctis sive post solis recessum & obitum plerumque jejunium producebant. Iudaei. 20. 2. Reg. et 3. Vnde presidiis Christiani in eundem etiam morem servare consueverunt. Alibani sum in vita S. Antonii: permiscuit. inquit, in oratione septima, edebat semel in die post solis occasum, &c. Deinde tepescens sensum, vixit illo servore (suroe dicitur Antichristi) ceptum est solvi jejunium, primo quidem antequam Sol occideret. Deinde vero etiam paucis horis ante solis occasum: nam circa sumi caput ad horam nanam, hoc est, tribus horis post meridiem exactis, et totidem ante solem occideret. Agor. ibid. cap. 11. sect. 1. queritur. Quantum temporis h. c. consuetudo sumendi cibum ad horam movam in ecclesia duraverit, certo non constat. Sunt qui putent eam usque ad Alexan. Aletius et Thom. Aquinas tempora qui tricenarij aliquot annos memoria nostram antecessit sese porrexisse, &c. Consuetudine postea est introductum ut jejunium solvatur ad hora sextam vel paula ante illam hoc est, ad meridiem vel sub meridiem: qui mos nunc in Ecclesia servatur, praesertim apud religiosos ordines. Sacculares enim j. junia laxant et solvant, hyeme quidem, una ante meridiem hora, aestate vero, duabus fere horis ante meridiem. Monachi vero & ceteri religiosi, hyeme aut semihora ante meridiem, aut in meridie, aut etiam hora ante meridiem, aestate vero una hora integra, aut etiam ne et semihora ante meridiem. It. s. b. p. u. s. 3. queritur.

Sabbati

Sabbati, quatuor temporum, Adventus, Rogationum, vigiliarum. But heare what was the opinion of old. Saith *Austin*, what dayes we ought or ought not to fast, I do not find it defined by the Commandement of the Lord, or his Apostles. <sup>m</sup> *Socrates* shewing the varietie of Lent observatiō, saith, Other notions fast after another manner; of which thing there are infinite reasons, but because no man can shew a precept concerning that delivered in the monuments of holy writ, it is cleare that the Apostles have granted free libertie to the minde and judgement of every one in that matter, that every one might doe that which is good, moved neither by feare, nor necessitie. <sup>n</sup> A man may indifferently fast according to his owne arbitrement, not by the command of any new discipline, according to the times and causes of every one saith *Tertullian*. <sup>o</sup> That of *Telesphorus* the pope; where in he decreed, that the Clergie generally from Quinquagesima Sunday, should take up a purpose to fast; and should abstain from flesh and delights, because it is not approved by the manners of those that use it, doth not prove those that doe otherwise to bee guilty of a transgression.

<sup>p</sup> The Church makes it free, to feed at any time with any thing; so that charity or necessitie do perswade it; the counsell notwithstanding of both Physitians, if they be at hand, or at least, of one of them, namely, of the soule, being used.

See Bell, quibus diebus non oportet jejunare, et quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. epist. 86. Casula. no. p. 446.

<sup>m</sup> Alia ratione apud alias gentes jejunatur cujus rei sunt cause prope infinite. At quoniam nemo de eâ præceptum literarum monumentis præditum, potest ostendere, perspicuum est Apostolos liberam potestatem in eadem cujusque mentis ac arbitrio permisisse, et quique nec metu, nec coactione indultus, quodlibet num sit, ingeret. Hist. Eccles. lib. 6. c. 21.

<sup>n</sup> itaque de cetero, indifferenter jejunandum ex arbitrio, non

ex imperioque disciplina præcompitibus causis, uniuscujusque; *Tertul.* de jejunii adversas Psychicos 2. • Illud *Telesphori* Pape, quo describit ut clerici generaliter a quinquagesima jejunandi propositum susceperent: & a carnibus & deliciis abstinere: quia moris inentium approbatum non est. aliter agentes, transgressionis reos non arguit. *Gratian* Dist. 4. cap. Tristia. • *Ecclesia* liberum sibi, quolibet temore, quibuslibet vestis, modo id vel ebrietate, vel necessitate sanctorum, addidit tamen utique, quod si stratis fiat, aut saltem altissimum, nimirum animæ consilio. *Concil. Colonien.* part. 2. c. 4. *Tom. conc.* 4.

Obje. Some

Obj.

Ans.

Some of their times are observed by us, &c.

That is not a fast which is observed among us at those set times, but an abstinence onely from flesh in a civill respect; to wit, that fish and other meats might be used and spent, as well as flesh, for the increase of fishermen, and mariners, &c. and that flesh being spared and forborne at such times, might bee the more plentifull, and consequently the more cheape.

Hom. of fasting,  
pa. 2.

Page. 2.

See the doctrine of our Church, *Hom. of fasting.*

*Fasting of it selfe is a thing meereley indifferent. when God shall afflict a whole region with wars, with famine, with pestilence, with strange diseases, and unknown sicknesses, and other such like calamities, then it is time, &c.*

And according hereunto upon divers publike occasions, there have been publike fasts observed and solemnized amongst us with good and happy successe.

- 1 In the time of the plague, *An. 1563.*
- 2 After the great earth-quake, *An. 1579.*
- 3 After the intelligence had of the Spanish invasion, *An. 1588.*
- 4 In the time of the famine, *An. 1596, & 1597.*
- 5 In the time of the pestilence, *An. 1603.*

Heare the statute of our land.

*An. quinto Elizabeth. cap. 5.*

*And because no manner of person shall misjudge of the intent of this estatute, limiting orders to eat fish, and to forbear eating of flesh, but that the same is purposely intended and meant politicly, for the increase of fishermen and mariners, and repairing of port-townes and navigation, and not for any superstition to bee maintained in the choyce of meass:*

Be

## *soule-exalting humiliation.*

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Be it enacted, that whosoever sh<sup>all</sup> by preaching, teaching, writing, or open speech, notifie, that any eating of flesh, mentioned in this statute, is of any necessitie for the saving of the soule of man, or that it is the service of God, otherwise than as other politicke lawes bee; that then such persons sh<sup>all</sup> be punished, as spreaders of false newes are, and ought to be.

See the stat. of West. .c.31. The punishment of spreaders of newes. See 1. 11.c.25. for the continuance of the stat. of 50. Elizab.

They are also superstitious, standing in prohibition of meat for religions sake, which is a doctrine of devils, 1 Tim. 4. 1. 3, 4. The Papists thinke to decline the edge and urging of this place, by saying that the Apostle speaketh not of those who abstaine from certaine meats with humilitie and to tame the flesh; but of those that esteemed meats to be polluted & abominable. This was long ago the pretence of those to whom the Apostle spake, and which in his time erred in that point, saying, Eat not, touch not, taste not, as the Apostle saith, Col. 2. 20. why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandements and doctrines of men? Then hee addeth that which made the prohibition of meats, to those that forbade it to seeme plausible, saying, which things have indeed a shew of wisdom in will-worship and humilitie, a neglect the body, not in any honour to the satisfying of the flesh. This is just the words and allegations of our adversaries; and the ends for which they ordaine and establish the distinctions of meats, which neverthelesse the Apostle rejecteth, calling them, the commandements and doctrines of men. It makes no difference whether hee speaketh to the Jewes or to the

6

7

Lib. 2. de bonis  
operib. in part. c.

11. *Jejunium u-*  
*tile est ad Deum*  
*colendum scilicet.*

Tertio *Jejunium*  
*utile est ad sa-*  
*tisfaciendum*

Deo, vel ad eum  
placandum scilicet.

quarto *Jejunium*  
*utile est ad ac-*  
*quandam & im-*

petrandam bo-

nificia Dei tem-

poraria, & sem-

piterna scilicet.

Quinto.

\* Si jeuno pro  
quatuor non mi-

nus prodest ad  
satisfactionem

singulis, quam

uni prodesset, si

pro uno tantum  
jejunarem? De  
instr. sacerd.

lib. 2. cap. 8. See  
the Canon Ani-

ma. caus. 13. q.

2. Nunquid au-

tem potest hic

jejunare per a-

lium? quod vi-

detur quia dena-

rum potest da-

re, ut se redi-

mata jejunio, er-

go multo fortius

per alterius

jejunium liberari

potest.

the Gentiles, seeing that generally he condemneth those that abstaine from meats with humilitie and by exercise. See 1 Cor. 8. 8. Rom. 14. 17. 1 Tim. 4. 8.

Whereas their fast is but meerly externall, a livelesse carkasse and mocke-fast in respect of a true outward fast, yet, it is by them obruded upon the Lord, not only as a solemne worship, but also as a work satisfactory for their sinnes, and meritorious of eternall life. Heare Bellarmine. *A fast is profitable to worship God, &c. A fast is profitable to satisfie God, or to please him. A fast is profitable to merit, and to obtain the temporall and eternall blessings of God.* Nay eating nothing but fish, a man may satisfie for others. Whereupon saith \*Tolet; *If I fast for four persons, I satisfie as much for every one of them, as if I fasted but for one.* The Canon law prescribing penance to a filthy fornicating Priest, Dist. 82. in the Canon Presbyter hath this in the glosse. *But what? can this fellow fast by another? It seemes he may, because he can give a penny, that he may redeeme himselfe from fasting, therefore much more efficaciously may he be freed by the fasting of another.*

I confesse, that God oftentimes granteth his aid and deliverance to those that fast, but it is a great abuse to attribute that to the merit of fasting, which is granted to faith, and to prayer which sanctifieth the fast, without which, fast is either a diet for sicke persons, or a want of those that are hungry, or an hypocriticall abstinence. Fasting serves to obtaine, not to satisfie.

Concerning those sayings of Scripture wrested and depraved by Bellarmine, I answer, that in them there is no where any mention, either of appeasing  
of



of God, properly so called, or of any true satisfaction for sinnes; or of merit before God; but onely a simple delivery from some evill, or obtaining of some good, as a desired event, truly, not of an outward fast, but of a totall repentance, and godly prayers, and humiliation before God, is set forth.

Concerning the fathers produced by *Bellarminæ*, I answer, those hyperbolicall and improper speeches of the Fathers, such as those are in the prayeses of fasting, those in the words of *satisfying* and *meriting*, are not rightly turned into proper, and they are evilly obruded for a rule of judging.

Fasting should serve for a confession of sins, but at this day it serveth amongst the Papists to establish merits, according to the example of the Pharisee, which boasted of his fasting before God, and therefore was rejected, *Luke 18. 12.* How pleasing a prayer doe you thinke would it bee unto God, if a man should say, Lord, I have deserved life eternall, for I have not dined: or why shouldst thou punish me for my sinnes, seeing I have satisfied for them by abstaining from eating of eggs and cheefe? yet this is but a small matter, for it is said that some fast oftner than they should doe for their sinnes, and so there is a superabundance in their satisfaction.

Now because wee by holy Scriptures vindicate fasting from popish pharisaisme, they speak and write sometimes, as though we did not commend, presse, and practise true fasting. Heare therefore our Divines. And yet here I condemn not the Lent. fast amongst us, so it be observed onely as a civill and politicke ordinance, and not as any religious fast or observation: for I esteeme it as lawfull for a

King

See the former  
pag. under the  
7. head.

Taylor on  
Christs tempta-  
tion, pag. 30.



King for a time to forbid his subjects some sorts of meat, and enjoyne others, as he seeth most fit for his common-wealth, as for a Physitian to prescribe a diet to his Patient, forbidding some meats, and appointing others for the health of his bodie. Much lesse do I condemne all fasting in generall, but wish it were more observed than it is, so it be rightly. But this fast of the Papiſts in the institution, observation, causes, manner, and end of it, is wicked and sacrilegious.

Moulins, B. of  
faith, pag. 156.

All this which we said before, is not spoken to condemne fasting, nor the observation of ecclesiasticall fasts, ordinary or extraordinary, only we seeke to take away, and to abolish the opinion of merits, and satisfaction thereby; and make fasting to consist in abstinence and sobriety, and not in distinction of meats, commanded by a man to whom God hath not given that power, and that under pretence of abstinence establish his Empire, and layeth a yoke upon mens consciences contrary to the word of God. wee also condemne not that man, who to tame the motions and provocations of his desires and concupiscences, abstaineth from wine, or from certaine meats, so his fasting be voluntary and not scrupulous, nor with opinion of merit, or satisfaction, or by command usurped over him by any man. Such was Daniels fast, abstaining from wine, flesh, and pleasant bread, Dan. 10. 3. For there was no law in Israel, touching such abstinence. Therefore it is in vaine here to make discourses in the praise of fasting and sobriety, which we know to be the nurses of vertues, guardians of chastitie, and provocations to watchfulness.

Down. of fast-  
ing, pag. 54.

I speake not this as though this exercise had beene altogether neglected amongst us: for to Gods glorie, and to the stopping of our adversaries mouth, the Papiſts (who know

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know not what the true exercise of fasting meaneth) it is to be acknowledged, that hitherto we have not been so frequent in this exercise, as were to be wished, yet notwithstanding upon divers publique occasions there have publique fasts bin observed and solemnized among us with good and happy \* successe. Besides the private and secret fasting of the faithfull, as it pleased God, so move them, either by private or publique occasions.

A privat fasting is undertaken either for our selves when we are afflicted either inwardly or outwardly in our person, or family; or for others; of this see examples and the manner thereof, *Iob* 2. 12. *2 Sam.* 3. 32. and 12. 16. *Psa.* 35. 23. *Neh.* 1. 4. *Dan.* 10. 2. *Mat.* 6. & 17. 18. *1 Cor.* 7. 5. *Din.* 9. 3.

But you may see by what hath bin said in this use, the declination of poperie from the purity and practise of Gods people in Scripture and primitive times, in this point of fasting, and so they doe also in other points, denying \* watching and Almes to accompany fasting, whereby you see also how they have degenerated.

And now let any man tell me, that is in his right wits, whether he thinks is a more pleasing service unto God, their senselesse, soulelesse, mock-fast, or our dayes of humiliation in the reformed Churches, and as they are defined and qualified by our Divines of which before.

Perusal of this point may justly bring a great deale of confusion, and terrour upon the consciences, and shame upon the faces of all ignorant and prophane people, of all Protestants in large, who know in their own consciences that they

\* See before under the 5. head, in the answer to the objection.

\* An jejuniū debent adungi Eleemosynæ, præter vigiliā, et alia officia pietatis? respondet olim quidem ut constat ex patribus, præsertim Augusti. Ambrosii, Leonis, jejunia cum Eleemosynis, præter vigiliā, et aliū id genus operibus de more conjugebantur &c. Consuetudine factum est, ut jejunia nostra careant illis communitibus quas antea solebant habere, nimirum, præcibus, et eleemosynis &c. *140. Institut. Moral. lib. 7. cap. 20. sect. non quæritur.*

Vfe. 2.

have no acquaintance at all with this heavenly exercise and dayes of humiliation. In all this long and heaue time of the Churches extraordinarie and extremest miseries, pressures, and persecutions, their hearts have never stirred, neither have they ever lift up their hands, towards the throne of grace: they have not afflicted their soules in secret, nor in their families for the afflictions of *Ioseph*; the desolations and miseries of Gods people, lying in their teares and blood, have not moved them, their troubles have not troubled them. &c. Therefore they may in the meane time, conclude confusion to their owne soules: As having no part.

1 In the communion of Saints.

2 In their prayers, when thou shalt have greatest need.

3 In their joy and deliverances. See *Isa. 66. 10.*

But they may honestly expect a deepe and desperate portion: 1 In that horrible curse. *Ez. 5. 23.*

*Curse ye M'ra (said the Angell of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty.* 2 In that irrevocable doom. *Isa. 41. 14.*

Because when the Lord called for weeping and mourning, to baldnesse and girding with sack-cloth, there was joy and gladnesse, slaying oxen and killing sheepe &c therefore saith God, *Surely thine iniquities shall not be purged from you, till thou die, saith the Lord God of hosts.*

3 In that fearefull woe. *Am. 6. 1.* *Woe to them that are at ease in Sion.*

My counsell is, that thou wouldst submit to the converting soveraigntie of the word and Scepter

over

but

of

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of Christ, and suffer thy selfe to be changed and to receive spirituall life, that thou maiest be sensible of Gods peoples desolations abroad, and able to pray, and after some growth to performe this duty.

Sith this duty is of such singular excellencie and extraordinarie effect, for everie sincere professour be quickned extraordinarily, and with singular zeale to the exercise of this duty. Shall Christ fast for us, and shall not we for our selves? Shall the Pharises fast twice a weeke in hypocrisie, and wee not oftner in sincerity? Can we willingly undertake any diet or abstinence for our bodily health, and shall we not now and then see a day apart for the spirituall welfare of our soules? Can worldlings fast an whole day for a good market, and cannot Christians abstaine a meale or two to enjoy a sweeter and more neere communion and conversing with their God? Shall \*Turkes fast and cry mightily unto their cursed Mahomet, a prodigious impostour, and shall not we humble our selves, to seeke the face and favour of our dearest Saviour? Have hypocrites formerly taken delight in approaching to God, have they fasted and afflicted their soules, and shall sincere hearted Christians come short of them that come short of salvation?

The benefit, and profit which accrewes unto the Christian by this dutie, is singular and extraordinarie many wayes.

1. If wee want, unlike or private benefits; fasting joyned with prayer, is the meanes whereby God will have them sought and obtained. The

Vse 3.

\* Of the taking of *Alba Regalis*, the Bassa of *Buda*, long before taken prisoner, hearing, abstained from meat with his two servants a whole day prostrate upon his face, praying unto his Prophet *Mahomet*, who had, (as he said) .11 this yeare bin angry with the *Turkes*, *Turkish storie*.  
pag. 1136.

isa. 58. 23.

The profit of this dutie.

Benjamites after two fore overthrowes, hereby became conquerours; *Jud. 20. 28.*

*Hannah* hereby obtained *Samuel*. *David* fasted for his child's life. Our Church hereby got a glorious victorie over the Spanish invincible Armado. *Ann. 1588.*

*Secret*

2 If we be in danger of publike or personall judgments. This is the way, and the weapon to direct them. By this meanes *Hester* saved her people from *Hamans* horrible plot. Thus *Nineve* was preserved.

3 If wee be to attempt and undertake any great affaire, publike or private : this is the way to prepare and prevaile.

This course did *Nehemiah* take, *Chap. 1. 4.* And *Ezra* to seeke the right way homeward, *Chap. 8. 21.* *Paul* and *Barnabas* separated to the woike of the ministerie, fasted and prayed, *AB. 13. 3.* Christ himselfe spent a whole night in fasting and prayer, before he chose his Disciples, *Luke 6. 12, 13.*

Sorts of fasts.

Wee must make Conscience of it three wayes.

1. In secret. Sometime a private person alone is to set himselfe, and a day apart for this purpose, to performe this duty. See *2 S. m. 3. 35.* And *12. 16.* *Neh. 1. 4.* *Hest. 4. 2.* *Dan. 9. 3* *AB. 9. 9. 11.* *Psa. 35. Matth. 6. 17.*

See *Chassanion de lejun. pag. 270.*

So private Christians in all times of the Church may have many occasions offered by Gods providence to humble themselves in secret : before they enter into any office, Ministry, Magistracy, Marriage, &c. In times of temptation, desertion, extraordinary

traordinary deadnes of heart, after insinurement in some grosser secret sin, declination from our first love, scandalous fall; when we are restlessly followed with guilty horror of some one speciall, or moe sins, or haunted with furious enticements to some new sin, or frighted with some of Sathans extraordinary fiery darts, when a mans wife is in longer travaile, when a child is dangerously sicke, before the Communion, before the baptizing of a child, &c.

2. In private. And that undertaken.

1. Either betweene man and wife; 1 Cor. 7. 5. to whom many occasions may be offered in this kind. When they first enter upon the government of a family. To remove some distempers, or carnall Antipathies, which hinder their peaceable and loving living together; for children in case of barrennesse, when the wife drawes neere her time, when children grow wicked, and are ensnared in some lewd courses and companie, &c.

2. Or by the whole familie. Zach. 12. 12. In time of some speciall mortality amongst them: when any notorious scandalous sinne hath bin committed by any of them, in times of the Churches misery, when some heavie judgement lies upon the land, when some waightrie affaire is on foot, as the assembly in Parliament, &c. If at such times publike fasts be not proclaimed, &c.

3. In publike. The publike Fast is that, which being upon publike cause, by publike authoritie proclaimed before the Lord, is both publikely and privarly to bee sanctified of all, as a Sabbath of humiliation unto the Lord.

Such a day is to be observed, and sanctified, as a Sabbath of humiliation, not onely by outward abstinence and rest, but also by using the meanes, and doing the works of sanctification, both publickly and privately, spending the whole day (besides the publick sanctification, and the time which is to be spent in our preparation before, and in our meditation afterwards,) in the private meanes of sanctification, as reading, meditation, prayer, and in the private works of sanctification, as the duties of repentance towards God, and the works of charity and mercie towards our brethren: which course soever hee shall take in sanctifying a Fast unto the Lord, he shall be sure to obtaine at the hands of God, either that particular request for which he is a suitor unto the Lord, or that which is better: the Lord alwayes hearing his children, thus suing unto him, and granting their requests, as shall bee most for his glory, and their singular good.

In every one of these fasts, 1. Secret. 2. Private.

3. Publike, we ought seriously, humbly, and unfeignedly have respect unto, make conscience of, and devoutly practise.

1 The outward abstinence; and

2 The inward exercise.

For the first. The outward abstinence, we ought to forbear, and abstaine from our particular calling, all commodities, and all comforts of this life. Wee must abstaine.

1 From food wholly. \* And yet this totall abstinence from meat and drinke is not so strictly required, but that they whose health cannot beare it may

The two parts  
of a Fast.

The first part,  
wherein it  
stands.

\* See 2 Sam. 3.  
15. Ex. 10. 6.  
Eph. 4. 16.  
1 Cor. 3. 7.  
Ait. 9.



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may in case of true necessitie, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spirituall exercise and duty. But here we must beware, that we use not this libertie as an occasion to the flesh, pretending, we cannot, when it is because we will not. Though we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Mos. 6. 6. Matth. 12. 7. I will have mercy rather than sacrifice. To fast,* is not more than to sacrifice, to succour the body according to the need thereof, *is mercy.*

2 Not onely from exercise of sleep: but we must also cut off so much of our ordinary sleepe, as the want thereof bee not an hinderance unto us in the worship of God, \* on such a day we must sleep less and rise sooner, that so we may watch to prayer.

3 From costly apparell, from ornaments and better attire: for such is the vanitie of our corrupt nature, and our pronenesse to pride, that though our attire was ordained to cover our nakedness, and to hide our shame, yet if it be any whit gay, we are apt to take pride in it. \*

4 From matrimoniall benevolence, from that society which God hath sanctified by his word to married persons, *1 Cor. 7. 5. 1oel 2. 16.*

5 From bodily labours and worldly businessses. See *1oel 1. 14. 2. 15. Lev. 16. 29. 31. and 23. 32.*

For there is the same reason of the extraordinary Sabbath of humiliation, and of the ordinary. The law of the weekly Sabbath (as best Divines say) is to bee extended to other extraordinary Sabbaths:

D d 4

\* See Col. 4. 2.

1 Pet. 4. 7.

2 Sam. 12. 16.

*Eph. 4. 3. 1oel 14*

12. 2. 1oel 14.

1oel 14.

1oel 14.

1oel 14.

\* *Exod. 33. 4. 5.*

6. *1oel 3. 6.*

2 Sam. 12. 16.

But on the weekly Sabbath we may doe no work.  
*Erge, Not on this.*

Hence, the late order of fasting. *An. 1625.* warns aright.

*The people are to be warned to forbear on this day their bodily working, &c. And to be exercised all the time in holy prayer, godly meditations, and reverend hearing of the scriptures, either read or preached: and especially they are to take heed, that they spend is not in playes, pastimes, idlenesse, &c.*

¶ And generally, from all carnall delights, and pleasures of this life. *1 pet. 2. 16. 1 Cor. 7. 5.* So from all pleasant and delightfull things. *David and Daniel* did not annoint themselves at such times. See *2 Sam. 12. 20. Dan. 10. 3.* Whereupon saith *Jerome*, Fasting is to abstaine not only from meats, but also from all pleasures and allurements. And *Austin* thus.

\* *The Scripture teacheth a generall fast, not from the Concupiscence of meat only, but also from all pleasures of temporall delights.*

Thus in a word. We are not only to abridge our taste of meats, but also to refraine our eyes from beholding vanities and pleasures; our eares, from hearing mirth or musicke; our smelling, from pleasant odours; our other sense, from the lawfull use of the marriage bed. For all these are quite contrary to humiliation.

And all these are to be done.

1 Partly, as helps of our humiliation, in renouncing the hinderances thereof.

2 Partly, as signes of our humiliation, whereby wee acknowledge our selves unworthy of these delights.

3. Partly.

*Quæst.*  
*Evangel. lib. 2*  
*Cap. 18.*  
*Non à concupiscentiâ ciborum sanctum. sed ab omni leticiâ temporalium delectationum.*

See *Cassian*  
*pag. 269.*

Why we must  
 abstaine from  
 these.

3 Partly, as evidences of our repentance, in that by way of Godly revenge (because all our senses have sinned) wee deprive them of their severall delights.

And as wee are to make our senses thus to fast, so our mindes are not to meddle with any recreations, which would not onely hinder our humiliation, but also distract our minds from better meditations in sanctifying the Fast.

The \* Hebrewes were wont in their fasts to abstaine from foure things that import mirth and rejoycing.

- 1 From washing themselves.
- 2 From anointing.
- 3 From fine apparell.
- 4 From the use of the marriage bed.

Now by such abstinences as these, as from meat, drink, better apparell, labour in our calling, Matrimoniall fellowship, and generally, from all the commodities and pleasures of this life; we professe our selves unworthy of all the benefits of this present life, and that wee are worthy to be as farre underneath the earth, as we are above it; yea, that we are worthy to be cast into the bottome of hell; which the holy Fathers in times past did signifie by putting ashes upon their head: the truth whereof remaineth still, though the Ceremonie bee not used.

Gods children aforetime at such times confessed themselves; By

1. Abstinence from meat and drink; unworthy so much as of a crumme of bread, or drop of water.
2. Putting

\* Answer on  
Lev. 6, 19.

2 Putting on sackcloth, unworthy the worst rag to cover shame with.

3 Abstaining from matrimonial fellowship, unworthy of any posteritie, or remembrance on the earth.

4 Cutting short their ordinarie sleep, unworthy of any rest.

5 Dust and ashes, worthy to be as farre under the ground, as they were above it.

Of the continuance of the abstinence.

The time of  
a fast.

The usuall time of a fast, is the space of a naturall day. *Viz.* From even to even, or from supper to supper. For as that was the time appointed for the ordinary Sabbath, so also for the extraordinarie. *From even to even shall you sanctifie your Sabbath.* See *Lev. 23. 32. Judg. 20. 26. 2 Sam. 1. 12. 1sth. 7. 6. 2 Sam. 3. 35.*

In like sort, not onely the Jewes, but also the ancient Christians used to fast untill the Sun were set. Howbeit in proceſſe of time they began, especially in the Church of Rome, to dissolve their fasts at the ninth houre; which is three a clock in the afternoone; which now they have brought to the sixth houre, and for the most part, on their fasting dayes goe to supper before noone. But the shortest time that is mentioned in the Scripture of a Fast, is untill the evening. To which custome their practice is most conformable, who fast al day untill the ordinarie time of supper. This I said is the usuall time.

But the children of God when they have beene pressed with more urgent occasion, have sometimes continued this exercise for more daies together:

ther : See *Esl.* 4. 16, 17. *Ab.* 9. 9. 1 *Sam.* 31. 13. *Dan.* 10. 2, 3.

When the fast is continued for more dayes together, it is not unmeet that as in the meane time we are but to take one meale every day in the evening; so also that we should at those times content our selves with a spare diet, in respect of the quantity, and meane, in respect of the quality, whether it bee fish or flesh, or neither; according to the example of *Daniel chap.* 10. 3. But when our fast is once dissolved, whether it be at the end of one day or of more, we may freely use our ordinarie diet, observing alwaies the rules of temperance and sobriety.

And it fitteth best the faith of Gods children when they have humbled themselves before God, and powred forth their suit into his bosome, to cheere up themselves in this perswasion, that they having commended and committed their cause to God, he will dispose of it, and them. For this purpose consider the examples of *Anna*, 1 *Sam.* 1. 18. Of *David*, even then when the Lord did seeme to have denied his particular request. 2 *Sam.* 12. 20.

A whole naturall day is a fit time for the continuance of a Fast. Our naturall day consisteth of foure and twenty houres: of lesse continuance a religious Fast (as I take it) may not be. In the Law, the day of a Fast is called a Sabbath; the time of a Sabbath must therefore be allotted unto it. Now a Sabbath containeth the seventh part of a weeke, which is foure and twenty houres. Where *Ester* injoyneeth a Fast of three dayes, she mentioneth the night

night as well as the dayes; shewing thereby, that a night must be reckoned as a part of the day wherein a Fast is observed.

In the space of foure and twenty houres only one ordinary meale is forbome; (The Fast beginning at the end of one meale, and when the Fast is ended, another meale being taken:) but lesse than one meale in a Fast cannot be forbome. This therefore is the shortest time, which yet will appeare to be long enough, if a Fast be rightly and duly observed. For the last meale which is taken before a Fast, ought to bee a very moderate and spare meale, so moderate, as, so soone as it is taken, wee may without heaviness, drowsinesse, and dulnesse set our selves, to examination, meditation, conference, reading, prayer, and such like religious exercises in private, as a preparation unto the more solemne exercises to bee performed in a Fast. Most meet it is, that this preparation be in the evening, and the Fast then to begin. *From Even to Even* (saith the Law) *shall ye celebrate your Sabbath*: meaning a Fast. So that immediately after a spare supper, all servile workes of our calling laid aside, the forenamed preparation is to begin, and continue so long, as we can conveniently sit up, even longer, and later than on other dayes, we use to go to bed. Then after some sleep taken, in the next morning rising sooner than ordinarily we use to do, after some renewing of our preparation, the rest of the time, even till the foure and twenty houres, from the beginning of our evening preparation be ended, is to be spent in the solemne exercises of religion appertaining to a Fast. If a Fast  
be



be continued (as hath been before set downe) two whole dayes, it is as much as our weak nature can well indure without impairing the health and strength of our body.

Sometimes occasion may bee given of fasting longer than a man is able to forbear all manner of sustenance, and then he may take some nourishment in the daies of his fast. For example; A man of great worth and use in Church or common weale is stricken with a dangerous sicknes, and lies betwixt hope and feare, some weeke or more; the issue being uncertaine, his friends earnestly desirous of life, continue to fast and pray every day, till they see what issue the Lord will give. Now because of the long continuance of such a Fast, every day they take one meale to preserve the strength of their body. The like may be done when a Citie is besieged; when a mans wife lies longer than ordinary in labour, when his child is sicke, &c.

In the Primitive Chuch I find, that in the beginning, they fasted till six of the clocke in the after-noon, or till sun-setting, which in common estimation is about six of the clocke. For that is the most indifferent time to measure the evening by, and the most proportionable to the whole yeare, and most answerable to the custome of Gods people in the whole Testament: for there was not such difference betweene the day and the night among the *Jews*, as is among us. For in *Jury*, the shortest day had ten houres, and the longest night but fourteen; whence it followeth, that for the greatest part of the yeare, the sunne did set much what about six; either



either not long after it, or not long before it : and when the greatest inequality was, as in the depth of winter, it did set at five of the clock, & in the height of summer at seven. And therefore the most equall time to measure the end of the day, and the sun setting by, for all the year, is six of the clock. And that I take to have been the vsuall time, when both the *Jews* and the ancient *Christians* did breake off their Fasts.

*Of the occasions of a Fast.*

Occasions of  
fasting.

**T**hey must be extraordinary.

As when any extraordinary blessing is,

- 1 Withheld, or,
- 2 Taken away from us : when any judgement is
- 3 Threatned, or,
- 4 Inflicted.
- 5 When any grievous sinne is committed ; for

which there is cause to feare Gods heavy judgement, with the like and that,

- 1 Either in our owne behalfe.
- 2 Or in the behalfe of others.

The blessing for which *Annah* fasted, *1 Sam.* 1. 7. as well as prayed, though private and temporary, was extraordinary.

The deliverance for which *Iehoshaphat* in his time, and *Hesther* and *Mordecai* in theirs, fasted, was extraordinary.

The spirituall blessing for which the Church fasted, *Az.* 13. 3. and 14. 23. was extraordinary.

The judgement which was denounced against *Nineve* ( for preventing whereof they fasted )

*Jonah,*

# soule-exalting humiliation.

63

*Iosabab 3. 7. and which was* *10els 1. 13. 14. inflicted*  
on Israel in *10els* time, (for removing whereof  
they also fasted) were extraordinary.

The sin, for committing whereof the *Israelites*  
fasted in *Samuels* time, *1 Sam. 7. 4. 6.* was extraor-  
dinary.

The occasions which moved *Ezra*, *cap. 9. 2. Ne-  
hemiah, cap. 1. 4. Esther, cap. 4. 16.* to fast in the be-  
halfe of others, were extraordinary.

The occasions of all the Fasts recorded in the  
Scripture, were extraordinary.

For avertimes, See *Cheffanion, de jejun. pag. 108.*

2 For the second thing that we ought to have re-  
spect unto in these our soule-fasting dayes of  
humiliation and fasting, *Viz.* The inward  
spirituall exercise.

**L**et us take notice of, to heart, and fruitfully  
performe these following particular duties, all  
which concerne the duty of humiliation.

1 Let us exercise our soules seriously in a right  
survey, and full comprehension of all our wilelesse,  
iniquities, transgressions, and finnes; this whole  
body of death that incompasseth us, that bloody  
guiltinesse we incurred by *Adams* fall.

2 A right apprehension of Gods dreadfull wrath  
and flaming vengeance against sinners.

3 A feeling sense of our owne unspeakable, un-  
conceivable misery by reason thereof.

4 A vile and base condition and esteem of our  
selves abhorring our selves in dust and ashes.

The second part  
of a Fast.  
the spirituall  
exercise.  
what to bee  
done in it.

See Down.  
pag. 35.

Helpes for ex-  
amination and  
humiliation.

To keepe the  
eyes of naturall  
conscience  
cleare.

Helpes for thaz  
The first help.

5 An inward sorrow, renting of the heart, bleeding of the soule.

6 An outward bewailing, with a plentifull and heart-peircing confession of all our sins before Gods gracious throne.

7 A resolute hatred, dislike, & aversion in the will.

8 An impregnable resolution and strong reasoning of the mind.

9 A constant endeavour and watchfull opposition against all sin.

10 An hearty grieving that wee cannot performe all these more hartily, sincerely and soundly.

Now for the sharpening and quickning of our hearts with a more feeling and fruitfull exercise in these severall points, consider of such meanes and motives as these.

1 To help us in the first,

1 First, Let us labour to keepe the eye of naturall conscience, as cleare and open as wee can possibly. There is indeed a little glimpse of light left and reserved in nature, which hath power in some measure to discover unto us the foulness and horror of sins committed, and thereafter to affect the heart with sorrow and remorse, as appeareth, *Rom. 2. 15.* Some indeed doe darken it by grosse and wilfull ignorance, others, by a long custome in sin, by their horrible impieties and greedy drinking in of iniquitie, doe choke and utterly put it out; so that it is turned in them to meer Atheisme and a reprobate sense.

For the enlarging and enlightning of this.

1 Let us cast our eye upon the honest dictates and

and morrall preciseness; as it were, of very heathen men, led onely by the light of reason and common notions of right and wrong.

For lying; which the very book of God will not beate downe in many, even *Aristotle* an heathen philosopher tells us, *that alie is lewd of it selfe and discommendable.*

Obscenitie of speech, wherein many wicked wits and wanton tongues wallow, without any checke or remorse, was odious and abominable to the eye of reason: thus saith another heathenish Philosopher; It is dangerous to digresse into obscenitie of speech: therefore when any such thing falls out (if opportunitie serve) reprove him that lets fall any such frothy filth: or at least, by silence, blushing, or severitie of countenance, discover thy dislike of such unmanly talke.

When any image or representation of sensuall pleasure shall come into thy mind, saith the same author; ponder seriously upon both the times, that wherein thou shalt enjoy the pleasure, and that wherein thou shalt grieve for the pleasure enjoyed; And, &c.

Most men would farre rather sleepe in an whole skin, than with a good conscience, and will yeeld to any thing rather than hazzard, especially either life, or lively-hood: but the very life of reason lead *Aristotle* to that morrall preciseness and peremptoriness; that he would have us rather die and endure the utmost, and extremitie of the most exquisite torments, than be drawne to some things.

The world thinks, (in these last dayes so drowne d

E e

in

*Arliu. Eth. 4. c. 7.*  
Καὶ αὐτὸς δὲ  
το μὲν ψεύδους  
σαύταν καὶ  
ψαλόν.

Ἐπιστολὴς δὲ  
καὶ τὸ εἰς  
αἰσχρὰ λογίζαν-  
τες οὐκ εἶναι.  
*Epiſtet. Kneſchir.*  
*cap. 55.*

Μουδὸντι ἀμφο-  
τέρων τῶν χρεῖ-  
ων, καὶ ὅς τῃ  
ἀπολαύσει τῆς  
ἡδονῆς, καὶ καὶ ὅς  
ὁν ὠπολαυσίας  
ὕστερον μετὰ το-  
ῦτον, καὶ αὐτὸς  
σταυτῷ λογίζο-  
μεθα. *Cap. 56.*

Ἐντα δ' ἵππος  
καὶ ἐν ἀναγ-  
γελίᾳ, ἀλλὰ  
μᾶλλον ἀπο-  
θνήσκον καὶ θά-  
να τὰ θανάτω-  
τα. *Eth. 3. 1.*

\* Nihil aliud est  
ebrietas, quam  
voluntaria in-  
sania: Extende  
in plures dies,  
illum ebrium  
habitum, nun-  
quid de furo-  
re dubitabis?  
Sen: Epist.

lib. 11. Epist. 484.

\* Observa hunc  
comitatum ge-  
neris humani  
eodem tendentis,  
minimis inter-  
vallis distan-  
tum quam ubi  
maxima viden-  
tur. Quem pu-  
tas perisse, præ-  
missus est.

Quid autem  
de ceteris,  
quem cum idem  
tibi emittit  
dum sit iter,  
stare cum qui  
anteceffit?

Lib. 16. Epist.

100.

The second.

De Offic. lib. 1.

pag. 14.

True hap.

p. 81.

Pet. Mar.

in 1 Sam. 22. 14.

pag. 81.

\* Carion, Chro.

pa. 89.

\* Heylen of

Spain. pa. 57.

in a cursed confluence of all kindes of vanitie and villany, that a man may well enough beare the reputation of an honest man, though he be drunken but now and then: but Heathen *Seneca* besides other stigmaticall brands of beastlineſſe set upon him, makes him no better than a Bedlam; hee calls drunkenneſſe a voluntarie \*madneſſe; and continue, faith hee, thy drunken behaviour but a few dayes, and all the world will hold thee to bee out of thy wits.

Many are immoderately transported with exceſſe of ſorrow for the loſſe of their children. The ſame *Seneca*, collectſ by the conduct of reaſon ſuch a heape of ſtrong diſſwaives in ſuch a caſe, which may juſtly make many Chriſtians aſhamed of their too much tenderneſſe and tranſgreſſion at ſuch times. Amongſt the reſt, \**Obſerve*, faith hee, the multitude of mankind going the ſame way, ſeparated from one another but a little ſpace, even then when it ſeemes the greateſt. Hee whom thou thinkeſt is periſhed, is ſent before. But what is more fooliſh than to weepe for him who is gone before, ſeeing thou muſt goe the ſame way?

2 Let us take notice (for the ſhaming even of many Chriſtians) of many noble and honeſt acts and endowments of many heathen men, which they attained by the rules of reaſon and precepts of morallitie.

See *Regulus* his conſtancie in keeping promiſe.

\* *Catoes* churaſter; and *Fabricius* his unſwaiedneſſe in courſes of honeſty. \* *Salernus* his admirable integritie in execution of juſtice. \* *Cambyses* his ſeveritie againſt briberie. \* *Scipio Africanus* was a man

of

of that rare *charitie*, that during all his warres in *Spaine*, hee would not permit any of the young virgins of the cuntry to be brought before him, lest his eyes should betray his heart.

3 Let us cherish in our selves with great diligence and care;

1 The common notions and most generall principles of nature; which are such as these. *That all good is to bee followed. That all evill is to be avoided.* In which, as it were in the foundation, all other naturall and morall precepts are placed; From whence are those, which are the chiefe and fountaine of the rest. *That the Individuum is to bee preserved; That the species or kind is to bee propagated; That God is to bee worshipped; That nothing is to bee done to our neighbour unjustly.* which are no lesse perspicuous almost, certaine and authentickall than the other.

These (say Divines) are never utterly extinguished and blotred out. For as there is no nation so rude and barbarous, which knowes not, that wee must abstaine from evill and doe good; so neither, did any ever doubt, whether every one ought to defend and preserve himselfe and his kind, to love and worship God, to doe nothing to his neighbour, which he would not have done to himselfe. Which generall principles, are so infallible and true, that this naturall light is never wholly blotred out, no not out of the soules of the damned and devils themselves, as touching all those generall rules of vertue; but at the least they repine at the evill of punishment.

But commonly they erre in particulars, whether

E e 2

this

The third help.

See Rawleigh,  
Pa: 374.  
and

Aust. in Esa.  
57 pa. 680.

Omne bonum  
esse consequen-  
dum. Omne  
malum esse su-  
gendum

Individuum esse  
conservandum.  
Speciem esse pro-  
pagandum.

Deum colendum.  
nihil iniuste pro-  
ximo facien-  
dum.

See Hieron.  
in cap. 66. Isa.

this bee good, just and equall, or that : whether we mult sacrifice to Christ, or to the Gods of the Gentiles. Neither doe they call this into question, whether God be to be worshipped and loved ; but, whether they ought to love and worship this God which the Christians serve, or the many Gods of the heathen. There is no man that stickes at, or doubts of that, whether it be lawfull to doe against the rule of justice ; but all doe not equally esteeme and weigh this ; whether particularly to doe this or that, bee against the rule of justice and prescript of nature. There is none that is ignorant, that it is against justice, that either himselfe or his sonne should be slaine ; but whether for such a cause, for example ; when they did offer their sonnes and daughters to devills, or, that the chastitie of any might not be violated, here many knew not, that it was against the law written in the heart, to kill either himselfe or others.

In the particular, the law of nature was wofully obscured in the Gentiles, *Rom. 1.* who changed the glorie of the incorruptible God into the similitude of an oxe that eateth hay, &c. and did change the naturall use into that which was against nature, &c.

But yet according to those most common principles of all things, it was not utterly extinct, sith it is said of the same Apostle, that they knew the justice of God; and his eternall power and God-head, so that they are inexcusable.

In the understanding power of the soule, there are two naturall, and originally implanted habits.



1 One ; whereby it is carried and moved, as it were with a certaine naturall light to assent to the first principles, which serve to the speculation of truth. It is called by a common name, the Intellect, or rather, Intelligence. In this habit, we clearely see that these generall axioms are : *That there cannot be both an affirmation and negation of the same thing.* Which most generall principle (as I may say) being laid, many others will follow, as, *whatsoever doe agree in one and the same third, they doe agree among themselves. Every whole is greater than his part.*

2 Another : whereby it is inforced to allow the generall notions and principle of doing of things. It is called *Synteresis*. In this naturall light of doing of things, there are some certaine rules and principles of well doing. As that which is the chiefe of all : that all good is to be followed ; all evill to be avoided ; then, that the *Individuum* is to be preserved ; that the kind is to be propagated ; that God is to be worshipped above al things ; that thou must not do to another but that which thou wouldst have justly & rightly done to thy selfe ; & that this is to be done to another, which after this manner, thou wouldst have done to thy selfe. From whence moreover, the whole decalogue of Gods commandements is deduced ; & many other axioms do flow, such as these are : that the chiefe st good is chiefly to bee desired, that better things are to be preferred before worse, and eternall before temporall ; that it is lawfull to drive away force, by force ; that we must give to every man his owne : And if there bee any such like.

But you may object against this : if these most

Ee 3

generall

*Intellectus.  
Intelligentia.*

*De eadem re  
non posse simul  
& affirmari &  
negari.*

*Quaecunque in  
uno & eodem  
tertio conveni-  
unt, eadem &  
conveniunt inter  
se. Omne totum  
est majus sua  
parte.*

See how the  
Fathers call  
these generall  
propositions.  
*De s. sic consi-  
derat. pag. 13.*

Obje. 1.

See Yates pag.  
106. Heart. pa.  
e. Broad pag.  
139. Eustach.  
Metaph. pag. 73.  
74. Affled. The-  
ol. natur. pag.  
15. &c.

Sed quia. (saith  
Hilarie) in Psa.  
57. quos veri ne-  
cessitas ad Dei  
confessionem co-  
gebat: oblecta-  
tio tamen vitio-  
rum, Deum non  
esse persuadet:  
ob quam rem,  
sintus in corde  
suo dicit, non est  
Deus.

Obje. 2.  
Individuum esse  
conseruandum.

See Donaldso  
Eth. 171.  
Dike on conse.  
pag. 261.

generall principles of nature be never quite aboli-  
shed; how comes it to passe that some have denied  
that there is a God? As *Diagoras*, *Milesim*, *Theodo-  
rus*, *Cyrenian*, *Protagoras*, *Sopista*, *Epicurus*: and the  
foole, *Psal.* 14. 1. especially sith right reason hath  
backt the certainty of there being a God, with so  
many undeniable arguments.

*Ans.* It was not because they were not convin-  
ced by naturall light, that there was a God: but be-  
cause being conquered and wholly carried away by  
the impetuous current, and drowned in the insatiable  
gulfes of sensualitie, they laboured upon purpose to  
put out the eye of naturall light, that they might be  
led by the conduct of carnall affection, with more  
absolute contentment and un-interrupted; delight  
through all the waies of pleasures.

Another generall notion is, that an *Individuum*  
(or a mans particular person and being is to be pre-  
served; or nature is to be preserved: which if it be  
utterly abolished in some, how comes it to passe,  
that they lay violent hands upon themselves? Espe-  
cially sith this bloody villany, besides the strong  
imbred contradiction of natures light, and rules of  
reason is fiercely pursued by many, both,

1 Philosophicall dissuasions.

2 And detestations of divinitie.

For the selfe-murderer sinneth hainously against

1 God the Father.

1 In breaking his pure and perfect law. *Thou  
shalt not kill.* Now if it be an horrible sinne and the  
most desperate cut-throat of charitie to kill ano-  
ther; and stains the face of a whole kingdome with  
such

such a bloody brand, that it cannot be raced out but by the blood of him that shed it. *Numb.* 35. 33. It is much more execrable and villanous to kill a mans selfe. For the rule of charitie whereby we love one another, is proportioned by that charitie whereby a man loves himselfe.

2 In defacing his image. See *Gen.* 9. 6. which villanie and violence didest thou offer but to the dead image of an earthly Prince, painted upon a table or stamped on his coine, thou wouldest bee hanged up for a traitor.

3 As he is the high and mighty Prince, the absolute Sovereigne of heaven and earth, and Lord of all creatures.

For so. 1 He hath appointed thee a souldier in the spirituall warfare, and given thee a standing in his militant Church, against the enemies of our salvation. But thou very cowardly and cursedly doest cut off thy selfe, and abandon thy station without the Commanders leave, whereby thou mightily dishonourest the Generall, as it were, of the field, berraieest the cause, disheartenest thy fellow-souldiers, and greatly gratifiest the enemies of God.

2 He hath planted thee in his vineyard, for to do him worke for some few houres: but thou out of a pet, pride, or impaciency, wilt needs be gone before the businesse be over: whereby to his intolerable disparagement and dishonour, thou wickedly and falsly intimatest to the world, that thou wouldest rather die than indure the service, of indeed so deare and bountifull a Lord.

3 Hee hath placed thee as a Tenant at will in an

house of clay: but thou in the mean time, not without great indignity and wrong to the Land-lord, as it were, beatest and batterest downe the house to the ground.

2 Against Christ, our Redeemer.

1 Hee hath bought us with his dearest hearts blood: why then shouldst thou murder another mans servant?

2 By selfe-murder, thou offereft violence, maiming, and deformitie, as it were (so much as in thee lies) to his glorious mysticall bodie.

3 Against the Holy Ghost, in opposing his holy operations: which are:

1 To sanctifie us: but thou defilest thy selfe with thine owne blood: with the highest and most horrible kind of murder.

2 To dwell in us: but thou ruinest and racest to the ground, as it were, the blessed Spirits owne habitation, thrusts him out of his lodging, and as it were, pulls downe his house over his head.

3 To reveale unto us the infinitenesse of Gods mercies, the all-sufficiencie of Christs merits, the sweetnesse of the promises, the power of the word; Gods wise disposing of all things, though they seem never so hurtfull, to the good of all, who loving him, doe resigne themselves over to be guided by his will, &c. and the horriblenesse of this sin of selfe-murder. But thou that bloodily makest away thy selfe, doest like a proud, impatient worme, and wretch, infinitely under-prize, disable and trample upon the truth of all these.

4 To beget 1 Assurance that God will not suffer

fer us to bee tempted above our power, but ever give a good issue if wee depend upon him, 1 *Cor.* 10. 13. that hee that resisteth the Devill shall put him to flight; and he that fighteth to the end shall be certainly crowned, *1/a.4.7.* 2 Hope and affiance, that he both can and will stand by us in all troubles and trialls. 3 Christian fortitude and magnanimity, which ever growes in vigour and valiantnesse proportionably to greatnesse of the assault, and the fury of the opposition. 4 Patience, which passeth through the pikes by the mouth of hell, if need be, untoucht, unscorcht, ever victorious, makes the Martyrs sing in the fire, and the humble soule to cry confidently out of the depth of fiercest temptations; *Though thou kill me, yet will I trust in thee.* But thou that layest violent hands upon thy selfe, though many promises to this purpose be said, nay, sworne by God himselfe, sealed with the blood of his sonne, farre surer than the pillars of the earth, or poles of heaven; yet, I say, thou to the disgrace of Gods everlasting truth, so farre as in thee lies, and the eternall ruine of thy body and soule, neglects and rejects them all.

4 Against his neighbour, against

1 Church, Common-wealth and family which he defiles with blood, bereaves of a subject, brings into censure and scandall, for an holy strictnesse and sorrow for sin.

2 He brings much unnecessary shame and griefe and hopelesse mourning upon his friends, kindred, wife, children, parents, &c. a reproachfull staine, and brand upon his house, name, buriall, posteritie, &c.

5 Against

5 Against himselfe, most horribly.

1 By brutish unnaturallnesse, nay, by a monstrous disaffection to a mans owne selfe and being, transcendent to all beastly cruelties. For what beast did ever willingly kill it selfe? Skin for skin, and all that ever a man hath, will he give for his life. And yet the selfe-murderer, 1 Out of hellish pride, which suffers him not to stoop under Gods afflicting hand. 2 Impaciency, whereby hee murmurs and repines against his providence, and will not submit to bee ruled by his will. 3 Horrible desperation, whereby hee casts away all hope of mercy, becomes his owne butcher and hang-man.

2 Against his owne deare immortall soule, which he sends bleeding with it owne slaughter, \* suddainly cut off from all time and hope of repentance, unto the dreadfull Tribunall of the everliving God, the most certaine and severe revenger of all bloodshed.

3 By extreme Bedlam madnesse, who exchangeth the momentany miseries of this fraile life, in which all Gods dearest children, yea Christ himselfe had his share, for the dreadfull fire of hell, prepared only for the Devill and the damned.

*Excep.* Yea, but sith I see, sayest thou, I shall bee certainly damned, my longer life will but adde to the score of my sinnes, and so aggravate my damnation in hell.

*Ans.* It is wicked and false to say, thou shalt bee certainly damned; for while God gives thee life, he grants thee time of repentance.

I say further. The hainousnesse of thy selfe-murder

\*Afin more heinous, than killing a mans owne father. (for every man is naturally next unto himselfe.)

der and hellish dispaire, is more horrible and abominable in the sight of God, than all thy other sins, w<sup>th</sup> thou shouldst ever commit, though thou shouldst live to old age. Suppose worse than should or can be imagined : that thou shalt be certainly damned: yet what prodigious madnesse is it for thee to passe the remainder of thy naturall course in hell ; whereas thou mightest it upon earth.

6 Against the rules & resolution of heathen Philosophers, who teach that it is extremest cowardlines to kill a mans selfe. See before *Arist. Eth. lib. 3. cap. 7.*

*Ans. 1.* This common notion and generall principle of selfe preservation for all this is not quite extinguished, even in him, which practiseth upon himselfe the horrible, unnaturall and most damnable sin of selfe-murder. For why may it not be said, that such a one sinneth against the light of his naturall conscience, as well as a Christian may sin against the light of his conscience, informed and convinced by Gods word? and therefore might cry in the attempt of that hellish act with her in the *Poet.*

— *video meliora, probaq;*

*deteriora sequor.* —

I should not die, I see,

Yet doe it, I will, though damn'd I be.

The light of naturall conscience for selfe-preservation stands up like an armed man against that bloody act of selfe-execution ; but hellish pride, impaciency, the Devill and desperation over-bear and overturne it for a time, hood-winkes it for a while with the hellish mists of horrour, though they cannot quite put out that eye.

*Spend*

*Down. pag. 159.*



2 He holds the principle still of self-preservation in the generall thesis and speculation, though hee deny it in the particular practice, and application.

3 Nay, in some sense it may bee said, that even excesse and transcendencie of self-love causeth this cruell act. For a most false lying confused hope and conceit of being lesse miserable, casts him into this abhorred misery. The destruction of his bodie is not the abolishment of his absolute \*being. A mans soule is the summe and sinew of his being, and therfore a selfe-hang-man in laying violent and villanous hands upon himselfe, doth rather bloodily hunt after a more tolerable being, than after an absolute non-being; though in the event being madded by the Devill, he finds & fals upon an eternally cursed and most damned being, even into torments without end and past imagination.

\* *Forma dat esse.*

2 Secondly, A right way and method of applying these common notions and most generall principles of nature to particular matters, objects and actions. For in their particular applications is much error and exorbitancie.

1

For instance in some particulars.

1 All hold this with a joynt consent: *All good is to bee followed.* But when men come to choyce and execution, most fasten upon seeming and censuall, not true and substantiall good. Hence are trodden many by-paths of pleasure, of hoarding up wealth, ambition, good fellowship, &c.

But at this time mine instance shall be only in those that killed the Disciples of Christ, *Iohn 16. 2.* had even those beene asked, whether, that which was good,

good, lawfull, honest, was to be done ; no doubt they had assented to that common dictate of nature: but they were wofully and wickedly blinded in the application of it, conceiving the persecution, and putting to death of those blessed men, was good, and even service unto God : their mistaken and mis-grounded plea would have beene ; they were trouble-townes, factious, new-fangled, disturbed the peace of the whole world with their new doctrine, &c.

The same is our case at this day, many would beeholden honest men, and to stand for the good of the Gospell, and yet are bloody goads in the sides of the best Ministers, and had they power in their hands, no doubt would put them to death ; and sometimes in their Bedlam fits, will not stick to say, that they hope to see them all hanged : and let them so hope and expect, untill their eyes drop out of their holes with rottennesse, and confusion. But in the mean time (as one said well) we see many of their crew & combination, come daily to the gallows. For good-fellowship, and hatred to the word, are the Devils ranke nursery, as it were, which minister many times, many gracelesse, cursed imps into the hands of the hang-man.

2 All consent, that *all ill is to bee avoided* : but when they come to the application, and expression of this common notion in their severall wayes, and passages of life ; then no course they hold is ill ; they see no such ill in ill company ; they find no hurt in haunting of Ale-houses ; they hope there is no such harme in gaming and dancing, jesting, idlenes, lesser oaths

3  
See *Arist.* fol. 7.  
16.

See *Byrle* of  
melancholic,  
pag. 4. 6.

oaths, lying now and then, nay, in very usury, cou-  
seining, defrauding, over-reaching their brethren, &c.

3 A third generall principle is, *that the kind is to be propagated*: yet nations there have beene that have only brought up the fairest and best formed children, but cast away the maimed, and deformed; and that, to avoid excessive multitude of people; caused their women to suffer abortion, and to kill their children in the wombe.

4 It is the common cry, and contention of all creatures, for selfe conservation: yet from time to time there have been found some accursed *Sauls*, *Achitophels*, *Neroes*, *Judas*, and others of that bloody crew, which have laid violent and villanous hands upon themselves.

In which cases, the cleare light of this common notion, is for the while eclipsed by the fierce and restless oppositions of the Devill, the world, and the flesh. For they all helpe forward that horrible, and hellish act. Satan assaults, 1 With his peremptorie command, pressed many times with such tyrannicall authoritie, and unresistable violence, that without the greater grace, and assistance of God, he cannot chooseth but yeeld, and a man is not able to withstand him.

2 With affrighting terrours, and horrible fears, edged, and enraged with the darknesse of a melancholick humour, as it were, with hellish furies, to tire him, and take away his desire to live.

3 With grievous afflictions (if God so permit) in his name, or state, body, or mind, with this suggestion, that there is no means of ease and comfort, but

but by taking away his life.

4 With the intolerable weight of his hainous sins, and with a conceit, that he hath committed crimes which are unpardonable, and namely that against the holy Ghost, &c.

The world wonders at those which are troubled in mind, as the Owle is wondred at by the little birds. Such are censured by all naturall people for madmen, to have beene extraordinarie, and notorious sinners, to be singled out, as speciall spectacles of Gods most visible, and remarkable vengeance: they become a by-word, and table-talk, to all wicked worldlings, and the Drunkards song, of all which disgraces a poore soule yet too ignorant of the happinesse and honour of being troubled for sin, and but comming new out of the world, wherein he had much credit, favour, and good report, is very sensible and impatient. So that he is too often tempted, rather to returne with the dog and sow to the filth of dis-avowed lust, and vomit of his former villany, or, (which is for our present purpose,) to die, than to suffer such disgrace. The flesh also concurs with the Devill, and the world, to promote this accursed and bloodie act, by 1. Hellish pride, which will not be curbed, and confind by Gods wise and blessed ordering, or stoope to the conduct of his gracious providence, but makes him choose not to live, rather than not to live as he desires.

2 Impatiencie, pusillanimitie, extreme weaknesse and impotencie of mind; which most unworthily makes his heart melt away like water, upon the assaults of ordinarie, and many times, honourable sufferings;

sufferings; as a causeles scandall against which see  
2 Cor. 6. 8.

3 Infidelitie, diffidence, and distrust in Gods providence, and promises, which begets hopelesnesse, heartlesnesse, despaire, selfe-killing.

5 That God is to be worshipped, is the common confession of all reasonable creatures, but when they come to the particular wayes, and manner of divine worship, there is wofull variety of declination from the path, which is called holy.

A world of errours, heresies, execrable sacrifices, prodigious worships. To say nothing of forraigne false worshippers; amongst us, Papists would wickedly worship him in images; our ignorant people with good meanings onely; civill men with unholy honesty; formall professours with an outside Christianitie, &c.

6 It is generally acknowledged, that wee must not wrong any, but doe, as we would bee done by. But let us looke into mens particular, and personall dealings, and most are shamelesse, and endlesse in wrong doing, coufening, defrauding, over-reaching, slandering, railing, backbiting, and other machivillian and villanous pranks, and pestilent carriage towards their neighbours.

3 A fresh memoriall of our owne actions. If we concur with the Devill to blindfold our owne memories, that they cannot recount our ill deeds, we shall have little benefit by the working of naturall conscience. To which are required those three materials, which I have now touched,

1 Common notions, and principles of nature.

2 Particular

2 Particular application of them to some specials.

3 Remembrance of our own individuall actions:

First, in a more generall practicall syllogisme, thus

Heathen *Hector* might thus argue ;

All honest and honourable undertakings, are *Synteresis.*  
praise worthy.

To defend a mans Countrie, and valiently to die  
for it if need require, is an honest and honourable  
attempt : *Lex Naturæ.*

Therefore, to defend and die for our Countrie,  
is praise worthy. *Kernien.*

Secondly, In a speciall practicall syllogisme, thus:

The *Synteresis* of the former conclusion frames  
this proposition;

He that defends his Countrie, resolved valiently  
to die for it, is worthy praise.

*Hectors* conscience assumes :

But thou defendest thy Countrie, resolved to die  
for it;

Then the same conscience concludes,

Therefore thou art praise worthy.

Whence sprung up much secret contentment and  
joy in *Hectors* heart, which added much vigour and  
resolution to his warlike spirit.

*Synteresis* ministred to *Oedipus* this proposition ;  
Abominable actions deserve grievous punish-  
ments.

The Law of nature frames this *Minor* ;

Incest and Parricide are abominable actions;

*Kernien* concludes.

Therefore Incest and parricide deserve grievous  
punishment. Ff This

This is the first practicall Syllogisme more generall.

The speciall follows thus :

*Synteresis* resumes the conclusion of the former generall Syllogisme, and formes this proposition ;

Hee that commits Parricide and incest deserves most grievous punishment.

*Oedipus* his conscience assumes :

But thou hast committed parricide and incest ;

The same conscience concludes ;

Therefore thou deservest most grievous punishment.

Whence did arise that horror in his heart that intraged him to pull out his owne eyes.

Secondly, let us keep in a readinesse and often exercise some speciall waies of summing up the number, and taking a right estimate of the nature and notoriousnesse of our sins.

1 By inspection into the pure chrystaill of Gods righteous law with a cleare impartiall eye. To this purpose collect an exact catalogue of all waies of sinning, out of the most and best interpreters and expounders of the commandements.

2 By a particular survey of all those sinfull stains, wrongs, and dishonours, which wee have offered to all things in heaven and earth.

3 By a through perusall of our selves from top to toe, as it were, I meane all those sinnes which are any way incident to any part, or power or passage of body, spirit, soule or calling.

4 By often recounting with our selves all the omissions and transgressions of all those duties which

we

II.  
A second help  
to examination  
and humiliati-  
on.



we owe unto others, by reason and vertue of all those relations which we hold and stand obliged unto them in the word. As for instance, A master of a familie hath the first and an immediate relation to God, as his Creator, Redeemer, and Sanctifier: to his wife, to his family, to his neighbours, to his kindred; to his Pastor, to strangers; to the King and all inferiour Magistrates, to those that are without, to Gods people, &c.

5 By a diligent revising of our two catalogues of sinnes: I meane of our unregenerate time, and since our conversion. For helpe wherein, see the enlargement of all these, as it shall follow in its place.

In case of barrennesse in this discoverie, and when we begin to please our selves, in that we find not so many notorious actuall sinnes in our lives before conversion, or such scandalous aberrations, relapses, backslidings, since; as we may see in others, and read of in some Saints of God: Let us fall upon some speciall points for quickning our hearts in this penitent survey, and with a serious search insist upon;

1 Contemplation and aggravation of that Originall sinke, seeds, and inbred inclinations to sin naturally inherent in our bowels, as to Atheisme, Selfe-murder, killing of Christ, despairing of Gods mercie, familiarity with wicked spirits, sin against the holy Ghost, &c.

2 Well weighing the circumstances of our old sinnes, which may make a little sinne to bee exceeding great and hainous; and to exceed the sin

III.  
A third help.

of others, which, it may bee for their outward act, were more notorious.

3 That we should have our hand in *Adams* sin, that brought such a bloodie sea of sin and sorrow, of miseries and mischiefes upon all mankind.

4 Considering the innumerable infirmities, wants, wanderings, weakneses, &c. that cleave unto our best performances.

5 How many wayes we may be guikie of, and accessary to other mens sins.

6 The many crying and horrible finnes of the times: Holy *David* fetched much matter of mourning from this fountaine, See *Psa.* 119. *ver.* 136.

7 Let vs especially examine our selves by the first and last commandements; for the first forbids the first motions of our hearts against God: and the last forbids the first motions of our hearts against our Neighbour, though there be no consent to doe the evill which we think. The further and more ample enlargement of these or most of these you shall find in that which followes.

The first maine dutie then to bee performed is Examination. When any needfull extraordinary blessing is withheld, or withdrawn, or any judgement to be prevented or removed, it is very requisite to search, whether there bee not some speciall sin in us which may utterly dampe and disannull our prayers. *If I regard iniquitie in my heart, the Lord will not heare me, Psa.* 66. 18. That which the Lord said of the army of Israel in *Ioshuabs* time, may be applied to particular persons; namely; that if they did not search and find out, and take away the execrable

crable and excommunicate among them, the Lord would not be with them any more. *Ish. 7. 11, 12.* This the Saints well knew, and therefore were wont in the dayes of their Fast to enter into a serious and solemne examination of their owne, and of others sins. See *Ezra. 9. 6. Neh. 9. 16.*

For this first part of the inward spirituall exercise, I am wont to commend to Christians divers waies of summing up the number; and taking a right estimate, of the nature and notoriousnesse of our sins.

1 By inspection into the pure Chrystall of Gods righteous Law with a cleare impartiall eye. To this purpose collect an exact catalogue of all wayes of sinning, out of the most and best interpreters, and expounders of the Commandements.

Now, in this way of examination, beginne with *Adams sinne*: which in respect of us, Divines call Originall sinne imputed: and if wee had no inherent sin of our owne, this imputed sin were enough to damne us.

\* Our first sinne is the participation of *Adams* both transgression and guiltinesse; 1 Whereby in his sin all his posteritie sinned, *Rom. 5. 12. 19.* The reason is, *Adam* was not then a private man, but represented all mankind. When *Adam* offended his posterity was in his loines; from whom should they by the course of nature issue: and therefore take part of the guiltinesse with him. See *Heb. 7. 9, 10.*

See many stirring considerations, and quickning motives, to make us take effectually and feelingly to heart, the having our hands in that first horrible rebellion.

Now

1 By inspection into the pure Chrystall of Gods righteous law with a cleare impartiall eye.

Originall sin by imputation.

*Disput. 61.*

1  
\* Si fugas non  
exerce aliquid  
mundo peccatum,  
quoniam datus  
primus tibi  
trans, vel ob  
eam salutem  
remissionem.  
Reluc. in Joh. 1.  
130.  
Albed. 5. 130.  
Solut. 30. 130.  
130. 130.

All Gods blessed Commandements were broken by that one horrible rebellion. As the first Table, by his infidelity, doubting, both of Gods truth and goodnes, contempt of, and rebellion against God, preferring of Satan before God, & in the prophana- tion of that fruit he did eat, which was a Sacrament.

And for the second Table, he broke the fift Com- mandement, by unthankfulnesse to God his Father, that gave him his being ; and had bestowed so ma- ny blessings upon him.

The sixth, by the murther of himselfe, and all his posteritie ; body and soule : The seventh, by his in- temperancy : The eighth, by touching anothers goods, against the will of the Lord : The ninth, by recei- ving of the Devils false witnessse against God : The tenth, by discontentment with his estate, and lusting after an higher.

Out of the former transgression ariseth another, which I call, Originall sin imputed ; which is, cor- ruption ingendred in our first conception, whereby every part and facultie of soule and body, is impoy- soned with pronenesse and disposition to evill. See *Psal.* 51. 5. *Gen.* 6. 5. *Tit.* 3. 3. *Heb.* 12. 1. \* Or thus,

This Originall sinne is that naturall corruption, which is come into the world by the Apostacy of our first parents, derived from them by natura. l pro- pagation into all mankind, infecting and poysoning all parts of men, so as before grace and regenerati- on, hee hath no strength to move or incline to any good, but to evill onely ; and thereby also he is sub- ject to the first and second death, till he be freed by grace and faith in Jesus Christ.

2  
Originall pol-  
lution aggrava-  
ted.

\* Est autem pec-  
catum originis,  
nativum & he-  
reditaria vitio-  
sitas, quod propter  
lapsum primi  
parentis nostri,  
quod eo propa-  
gatur, animi  
& corpore con-  
taminati, injusti  
confixuntur.  
& pena tempo-  
raria & sempe-  
terna reatum  
contribuat.  
*Arten. Symp.*  
1. pag. 350.

It

## soule-exalting humiliation.

87

It is come in the place of Originall righteousness, and so is a privation of that, and also an evill habit in the soule.

\* All *Adams* posteritie is equally partaker of this corruption. The reason why it sheweth not it selfe equally in all, is because,

- 1 Some have the spirit of sanctification.
- 2 Some the spirit onely to bridle corruption.
- 3 Some have neither.
- 4 And in some, God stirs up the principles of nature, whence it is, many doe shine in excellent morall vertues.

Let us take matter, and motives to humble our soules under the sight and senses of this inherent Originall pollution, and body of death, from such considerations as these.

Consider, 1 The prime excellency, sweetnesse and peace of our soules, of which this is a privation. For which, See *Morton* of the three fold state of man. *Orig. pag. 2. fol. 55. Perkins vol. 1. pag. 20, 21.*

2 The universality of corruption in respect both of the subject and object. For which, See afterward my catalogue of the sinnes of the tongue; where we may see 26. distinct sinnes incident to that little member. Consider also the infinite omissions of the eye, which should especially on the Lords day, like a Bee upon infinite variety of flowers; from every creature its looks upon, collect much sweet matter of heavenly meditation, for the magnifying of the Creator, his wisdom, power, &c. And how every glance thereof brings some matter of lust or sin, one way, or other into the heart, &c.

Ff 4

Consider

*Duplex est hæc labes. 1 Boni in primigenia creatione in bonitatem collati commissio. 2 Oppositi mali, in amisti boni locum successio. Ibid. It is, 1 Originis iustitia privatio, 2 aduersionis ad recte cogitandum, appetendum, & agendum. 3 Diversionis, dispositio ad peccata studia & facta. Hic habetur est lapsus acquisitus, & nobis innatus. Sed qualis amans est hic habitus? Est in mente dementia, seu ignorantia privativa, & cecitas, ut non agnoscamus Deum, salvatorem, & nostra erga ipsum officia: in voluntate autem, malevolentia, ut non velimus senescere, sed potius e contrario: & hinc totus homo corruptus est et peccator.*

\* *Peccati origo in omnibus est æqualiter, sed non agit æqualiter. Theorema.*

Consider the vast and horrible degeneration from the law of nature, it drawes unto ; for which consider the *Virginians* worshipping the Diuill. The *Egyptians* Bedlam idolatrie.

See *Calvin* in his *Pensatench.* pag. 421.

\* *Derepub. lib. 5.*  
cap 6.

\* *Historie of*  
*Turks.* pag. 433.

Consider for the same purpose, that monster of *Millane*, who (as \* *Bodin* reporteth) when hee had surprised on the suddaine, one whom hee mortally hated, he presently overthrew him ; and setting his dagger to his brest, told him, hee would certainly have his blood, except he would renounce, abjure, forswear and blaspheme the God of heaven. Which when that fearefull man, too sinfully greedy of a miserable life, had done in a most horrible manner, hee immediately dispatched him, as soone as those prodigious blasphemies were out of his mouth, and in a bloody triumph insulting over his aduersarie, as though whole hell had dwelt in his heart, he added this most abhorred speech: *Oh (saith he) this is right noble and heroicall vengeance, which doth not onely deprive the body of a temporary life, but brings also the never-dying soule unto everlasting flames.* Witnesse also the cruellest of men, *Mahomet* the great, that bloody Turke who (as the \* *story* reports) was in his time the death of eight hundred thousand men. Witnesse also, that man, with whom *Mr Cartwright* was upon his despairing bed ; who answered him, that *fish* hee was to goe to hell himselfe, hee would have his wife, children, and all the world damned with him, &c. Consider those unnaturall sinnes intimated, *Rom. 1.* The bloody outrage of selfe-destruction, &c. all fruits of this corruption.

5 Consider

5 Consider the extreme difficultie to weaken and waite it. Consider how many an holy man strives mightily, and wrestles many a yeere with some passion or unruly lust, and yet cannot possibly master it of long. For the purpose, sometimes a sincere hearted man sets himselfe against anger, labouring throughly to mortifie it, perhaps for ten or twenty yeares; and yet after all that time, and for all the paines and meanes against it, he is sometimes upon the sudden surpris'd and foully foiled with it. And did not God accept in Jesus Christ our striving, grieving, and hating that sin, wee are so halled to full sore against our wills, and the hearty desire of our soules, how could wee have any comfort?

6 Consider the rufull complaints of the holiest Saints against it. Heare blessed *Pauls* heaue complaint, *Oh wretched man that I am, who shall deliver me from the bodie of this death?* Rom. 7. 24. Bradfords \* *I am as drie as a stone, as dumb as a naile, as farre from praying, as hee that never knew any taste of it.* Katherine \* Brettergh, that holy woman, upon her death bed, was much troubled with originall sinne.

3 After Originall sin in *Adams* posteritie, Actuell sinne comes into consideration, which is, that which a man out of the corruption of his nature doth commit, from that time, wherein he knowes to use and exercise his reason. And it is, either a thought, word or worke, contrarie to Gods law; or an omission of a thought, word or worke, commanded in that law. Or, in a word, *sinne*, a transgression of the law. 1 Joh. 3. 4.

Exe pag. 1663.

\* See the discourse of the holy life and Christian death of Mistress Katherine Brettergh.

See divisions of it, Pol. Syn. Tom. 1. lib. 6. cap. 3. col. a. 86. c19. Affed. Theol. Dida. Schol. Sect. 3. cap. 20. pag. 437. Tilen. Syntag. p. 1. cap. 96. pag. 478. Armin. Dissut. Theol. Theol. 8. pag. 81.



Peccatum actuale  
dicitur non  
quod peccatum  
sit actio. aut  
quod actio sit  
peccatum: sed  
quod peccatum  
sit in actione,  
que cum bona  
sit quatenus  
actio, adheret  
tamen ipsi de-  
fectus bonitatis  
moralis, & pra-  
vitas. atque

ille defectus cum pravitate est proprie peccatum quod est ab homine non a Deo. Figurati-  
tatem, nempe Metonymice, peccatum dicitur actio pugnant cum lege Dei. Differunt peccare et  
peccatum facere. Peccare generaliter dicuntur quicumque in suis actionibus a recta legi divina  
regula deficiunt, sive id fiat ex infirmitate et ignorantia, sive ex malitia. Peccatum facere  
dicuntur proprie, qui studio peccandi tenentur, et ex animo peccant, et peccati veluti artificium  
quoddam faciunt; etiam si opus externum actum nondum perficiant, quod proprium est reprobo-  
rum, 1 Iob. 3. 8. 9. Quamquam Synecdochice, idem est interdum peccare, quod in actu con-  
tinuo peccandi versantur, ut 1 Iob. 3. 8. et Cap. 5. 18.

Considerations  
to make sinne  
loathsome.

Take matter and motives to abominate and a-  
bandon from the heart-root, and to the bottome of  
hell, all thy actuall finnes, from such considerati-  
ons, as these.

Consider, that sinne,

1 Is infinitely hatefull. It is the only object both  
of Gods infinite hatred and anger. His love is car-  
ried upon varietie of objects: hee loves his owne  
blessed selfe infinitely; his owne sonne, which is cal-  
led, *The sonne of his love*, his Angels, his Children,  
his Creatures. But all his infinite hatred doth only  
with all its united force and detestation, light and  
concurre upon sinne. Suppose an idle word, vaine  
thought, or officious lie passe from thee, the least  
of all these is accompanied with Gods infinite ha-  
tred,

Col. 1. 13.

tred, and indignation, &c.

2 It is fouler than the foulest fiend in hell, than the Devill himselte. If any of you should have the Devill appeare to him in his foulest and ugliest shape, he would be strangely affrighted, and flie as fast as hee could ; the least sin thou committest, I dare say, is far more loathsome, vile, and odious than the foulest fiend in hell, and worse than the Devill himselte.

3 It is extremely ill, and hurtfull. A greater ill, than the eternall damnation of a man, nay, than the destruction of all the creatures in the world, because without the effusion of Christs heart-blood, which is infinitely more worth than ten thousand worlds, the least sin could never have beene pardoned.

4 It is most infectious. It hath a pestilentiall and infectious propertie, that spreads infinitely, and pollutes every thing it comes neare. It is therefore compared in Scripture, to things of the most diffusive and spreading nature. The first sinne hath polluted all the sons and daughters of *Adam* that were ever since, or shall bee ; it made the whole creation subject to vanitie. And if but one sin lie lurking in the heart unpardoned and unrepented of, it foures and impositions all his thoughts, affections, word and actions, and that of all sorts, naturall, civill, recreative and religious. It infects all that is in him, or comes from him, or that is about him.

5 It is full of all fearfull effects and cursed consequences, both, 1 Privative, and 2 Positive. It deprives us first, of Gods favours. Secondly, of our part and portion in the blood of Christ (if it bee committed

*Privative.*

committed with delight ; ) one drop whereof is incomparably more worth, than heaven and earth, men and Angels, or the creatures of a thousand worlds.

3 Of the fatherly protection, care and providence of the blessed Trinitie, the glorious guard of Angels, the comfortable communion of the blessed Saints, and all the sweet contentments that follow thence. 4 Of the quiet joy and tranquillity of a good conscience ; a Jewell farre more worth than the whole world, were it all turned into one pearle of unvaluable price ; and of all the heavenly illuminations, cherishments and comforts, wherewith the Holy Ghost is wont to visit and refresh the hearts of holy men. 5 Of all sweet peace and true contentment in this life, and of all comfortable right and religious interest to any of the creatures. For without a good conscience, there was never found joy in any mans heart, or sanctified enjoyment of any thing in the world ; and never shall any man have a good conscience, that gives allowance to any lust, or lives delightfully in any sinne. 6 Of a crowne of life, the unspeakable joyes of heaven, that immeasurable and endlesse comfort, that there shall be had with all the children of God, Patriarchs, Prophets, Apostles, Martyrs, all our christian acquaintance, yea, with the Lord himselfe, and all his Angels, with Christ our Saviour, that Lambe slaine for us, the Prince of glorie, yea, the glorie of heaven and earth, and brightnesse of the everlasting light, &c. Then for positive evils ; it brings upon us infinite sorrowes, plagues, miseries, and

and most fearfull judgements, blindness of mind, hardness of heart, deadnesse of spirit, a reprobate sense, desperate thoughts, horror of conscience, vexation and anguish of soule, bondage under Satan the prince of darknesse, and banishment from God, the fountaine of all blisse; and mischiefs more, than either tongue can tell, or heart can think. We are hereby ever subject and hourly lyable to madness, terrours, &c.

6 It kills an immortall soule eternally; which is more than all the bloody men on earth, or all the desperate devils in hell can doe. It will bring upon it in the world to come sorrowes without end, and past imagination. Every sin committed deliberately and with delight gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment against the day of wrath, never to be recured and removed, but by the blood and hand of Christ and his precious balme.

7 It offends the highest, most glorious and dreadful Majestie; whose power, and punishments are so infinitely irresistible, that he is able with one word, to turne all the creatures in the world into hell, nay, even with the breath of his mouth to turne hell and heaven, and earth and all things into nothing.

8 It can never bee pardoned or purged, but by the heart-blood of Christ. Who can entertaine into his compassionate thoughts that rufull storie of the death and sufferings of the Son of God for our sakes, but his spirit will melt within him into teares of indignation and stormes of anger against himselfe, whose sinfull soule was the cruellest Jew, that nailed

See my Treatise on the Sacrament.

See Yates, pag. 240, 291.

*Alift.* 143.

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*Heb.* 10. 29.

*Alf.* 2. 36, and  
3. 14, 15.

See Embassa-  
dour betweene  
heaven and  
earth, *Ad sin.*  
When sinne al-  
lures thee, &c.

nailed him to the crosse. Shall goats blood (as Naturalists say) breake the Adamant ? And shall not the precious hearts-blood of our deare Redeemer resolve the most stony hearts into teares of blood ? Prodigiouslly rocky and flinty hearts ! But let the most stubborne and unrelenting wretch know to his terrour, what a deale of villanie he offers hereby unto the death of Christ, and tremble at the consideration of these dreadfull woes, and flames of wrath, which he so treasures up continually against the day of wrath. For beleeve it, so many sinnes as thou committest willingly, and with delight, so many thornes doest thou cruelly fasten upon his head ; so many nailes doest thou desperately drive into his hands and feet ; so many speares doest thou thrust into his heart ; so oft (mercilesse villaine let me speake so, for the love of my deare Redeemer) doest thou imbrue thy wicked hands with his precious blood, and with prodigious prophaneesse trample it under thy feet. So that it may justly be said unto thee, as *Peter* said unto the Jewes, *Thou hast crucified the Lord of life ; thou hast murdered the King of glorie, the Sonne of the everliving God, Christ Iesus, that just and holy one ;* and preferred, not *Barabbas*, but, (which is as bad) thine owne sinfull lusts, nay, the Devill himselfe, before our blessed Redeemer.

9 It is ever attended with a threefold bitter sting : Whereof see my *directions for walking with God*, p. 171.

10 Compare the vast and unvaluable difference betweene 1 Yeeilding to the inticement, and 2 Conquering

quering the temptation to sin. For which purpose looke upon *David* and *Ioseph*, two of Gods dearest children, and consider the consequents; survey the distinct stories of *Galatians* and *Spiras*.

11 Compare the poor, short, vanishing delights of the greatest sensuall contentment in this world, with the exquisitenesse and eternitie of hellish torments: out of which, might an impenitent reprobate wretch come, after he had been there tormented so many yeares, as if an Angell should every thousandth yeare come out of heaven, and fetch one star from the firmament, should so at the length have fetched them all away, &c. *he would think* (saith one) *that hee was not damned.* Compare, I say, thy fugitive follies and fading pleasures that passe away in the act, as the taste of pleasant drinke dies in the draught, with those never dying paines after death, and when thy foot is on the brinke of any kind of sinne, stay, and think upon the wages thereof, and for a truth, if thou fall into that sinne, thou art fallen into hell, if upon timely repentance, God helpe not our.

12 Consider the resolute resistance, and mortified resolutions of Gods ancient Worthies against sinne, and all inticements thereunto. Hear *Chrysostome*. *¶ Doe not offend Christ by an evill life, which I thinke is to bee feared above all things else; for although many doe thinke that hell is the chiefest and the greatest of all evils, yet I thinke thus, that it is much bitterer to offend Christ, than to bee tormented in the paines of hell.*

Hear the Writer of *Anselmes* life, who saith thus

*Galatians*

*Ne Christum male vivendo offendas, quod mihi ceteris omnibus magis pertimescendum videtur. Nam etsi multi Gehennam omnium malorum supremum & ultimum putant; ego tamen sic censeo, sic assidue predicabo, multo acerbius esse Christum offendere, quam Gehennam malis vexari. In Mat. Hom. 37. pag. 1. 333.*

*Nil in mundo  
quantum peccare  
timet. Confite-  
ntia mea testis  
non michi  
quod sipe idum  
sub veritate  
summo pro-  
fitemur audiri-  
mus; quod si  
in peccati hor-  
rorem, hinc in-  
ferni dolorem  
corporaliter cer-  
neret, & ne-  
cessario un co-  
rum imitari  
deberet, tunc  
infernum, quod  
peccatum appe-  
teret. Aliud  
quoque non mi-  
nus solus aliqui-  
bus mitum dice-  
re solebat. Vir-  
tute se purum  
a peccato, inno-  
centem, Geben-  
nam habere,  
quam peccati  
sorde pollutum,  
calorum regna  
tenere. De vita  
Anselmi, lib. 2.  
In oper. Anselm.*

of him, \* *Hee feared nothing in the world more than to sin: My conscience bearing me witnesse, I lie not. For we have often heard him professe, that if on the one hand hee should see corporally the borrow of sinne; on the other, the paines of hell; and might necessarily bee plunged into the one; he would choose hell rather than sin. And another thing also, no lesse perhaps wonderfull to some; he was wont to say; so w<sup>it</sup>, that hee would rather have hell, being innocent and free from sinne, than polluted with the filth thereof, to possesse the kingdome of heaven, &c.*

An extraordinary elevation of a most divine and heroicall spirit. It is reported also of another ancient Father; that hee was wont to say, *that hee would wifh rather to bee torne in peeces with wild beasts, than wittingly and willingly to commit any sinne.* And so many holy Martyrs and confessours have chosen rather to endure the utmost and most exquisite tortures, than to sinne against God in renouncing his truth.

13 Thou mayest fitly suppose, that every time thou wast allured to sinne, thou sawest Christ Jesus coming towards thee, as hee lay in the armes of Ioseph of Arimathea, taken downe from the crosse, all wan and bleeding, wounded; the delicacy, and beauty, and admiration of all his parts, clouded, fulfilled and stained, speaking thus unto thee: Oh forbear to commit it; for it fetcht me from the armes of my Father, from my royaltie and glorie in heaven, whole and untouch't, to the armes of this mortall man, all wounded and torne as thou seest; and yet for all this, with a wilfull crueltie towards the  
Lord



Lord Jesus, and thine owne soule, thou wentest on, and diddest villanously.

14 The riches of Gods goodnesse, forbearance and long suffering, leading thee to repentance; the publike miracles of mercy which God hath done in our dayes, for the preservation of the Gospell, this Kingdome, our selves, and our posteritie; especially drowning the Spanish *invincible Armado*, discovering and defeating the *Powder-plot*, sheildng *Queene Elizabeth*, the most glorious Princeesse of the world, from a world of Antichristian cruelties, bringing *Prince Charles* in safety from Spaine, &c. The particular and private catalogue of thine owne personall favours from Gods bountifull hand, which thine owne conscience can easily lead thee unto, and readily run over from thine infancy to this houre; all the motions of Gods holy spirit in thine heart, many checks of conscience, Sermon upon Sermon, &c. and a world of mercies besides, doe mightily and notoriously a. gravate those sinnes, that thou hast most unthankfully committed against that high and dreadfull Majestie, who was the well-head, and first fountaine of them all. Heare how unkindly God takes at our hands the neglect of his extraordinary mercies, 2 Sam. 12. 7, 8, 9, 10. 1 Sam. 2. 27, 28. 31. Ezek. 16.

See Mr L. serm.

15 Sinne is farre more filthy, than a confluence of all the most filthy, nasty, loathsome things in the world.

How long might a man cast dirt in the aire, before he were able to infect the bright shining beams of the Sunne? Yet so filthy is sin, that at once with

G g

a touch,

a touch, it infects the soule, a clearer and purer essence than it; and that with such a crimson, and double dyed staine, that the flood of *Noah*, when all the world was but water, could not wash it off; neither when all shall bee but a ball of fire, and Christ come in that flame to purge and renew therewith, the heaven and the earth, shall it purge or cleanse sinne out of the impenitent soule: nay, the fire of hell, which burnes day and night, shall never purge it.

Note.

Whatsoever a man can conceive to be most contrary, distant, and opposite to the infinite clearenesse, puritie, sweetnesse, beauty, and goodnesse of God, all that, and much more is sinne in the highest degree.

16 Every time thou hast yeelded thy consent to the inticements of sin, thou hast been guiltie of that height of folly, which wants a name to expresse it. For consider in cold blood what thou hast done; thou hast put, as it were, into the one scale of the ballance, the glory of God almightie, the endlesse joyes of heaven, the life of thine owne immortall soule, and the precious blood of Christ, &c. and in the other, some earthly pelfe, fleshly pleasure, worldly preferment, some sensuall vanity, or other: and after deliberation and choyce, hast suffered this to out-balance and overweigh them all. Oh monstrous madnesse and inexpressible villanie! The Angels doe blush at it, heaven and earth stand amazed, and astonished at it, and worthy it is to be loathed abhorred of all creatures.

17 Every time thou hast yeelded to the assaults  
of

of sinne ; thou hast desperately cast thy selfe upon the hornes of this desperate *Dilemma*. If I commit this sinne, I shall either repent, or not repent. If I doe not repent, I shall be damned : If I doe repent, it will cost me incomparably more hearts-griefe, than the pleasure of sinne is worth.

Let these and the like considerations serve to aggravate our actuall sins, and so move us to suffer our hearts to be wounded, and to be broken in peeces.

Proceed now, and peruse sensibly and seriously the soundest expositions upon the Commandements ; *Downam, whateley, &c.* More shortly, the true watch, my Epitome for that purpose : and lay thy life to this holy rule and line, &c.

To give an intimation, and entrance into this way, let us consider.

1 How wee have villanously stricke at the pure eye of God, the Fathers glorie all our life long, with many filthy thoughts, abominable lusts, and fearefull provocations. How we have shamefully abused the riches of his goodnesse, forbearance and long-suffering, leading us to repentance : how cruelly we have neglected so great salvation, forsaken our owne mercy, and judged our selves unworthy of everlasting life, by not offering our selves into his gracious imbracements, stretching out his armes unto us ever since wee were borne in as glorious a Ministrie, as ever the Church enjoyed.

2 How fearfully wee have dishonoured his deare Sonne, by despising of him in his ministrie, persecuring him in his members, and shedding his blood in the Sacrament.

Divers waies  
of sinning.

nor; What execrable indignitie we have offered to the blessed spirit of God, by grieving, quenching, if not despiting him, by a cursed rejecting his many holy motions, or smothering them by worldlines, lust, good-fellowship, or some such sensuall rebellion; by withstanding that light, which stood against us by his illumination, like an armed man, when we went about sinne; nay, and it may be, by scoffing at religion; (horrible villanie!) and railing against holinesse, puritie, and the waies of God; as hypocrisie, unnecessary precisenes, and too severely contradictory to our carnall contentments.

4 How wretchedly we have wronged those heavenly creatures, the Angels of God, by robbing them a long time of that joy they would have conceived at our conversion, *Luke 15. 7.* By making choice in the daies of our vanitie, of the damned fiends, who continually roared about us, like so many greedy Lions to swallow us up quick, *1 Pet. 5. 8.* to be our Attendants, whereas those glorious spirits tendred their attendance and would full gladly have beene our guardians, if we had had grace to have been reconciled to their Creator, and Lord: which was an infinitely greater disparagement to them, than it would be to so many crowned Kings, rejected of a mortall man, taking in their stead a number of base and contemptible villaines to be his guard: by ministring too much matter of offence to those holy Ministers of God for our good, by our drowsinesse, sleepinesse, idle gazings about, and much uncomely, irreverent, and un sanctified behaviour in Gods house, where they are beholding with delight, the  
 mysteries

mysteries revealed in the Gospel, 1 *Pet.* 1. 12. by doing sometimes such things in secret, besides the inspection of Gods all-seeing eye, even the Angels about us looking upon us, which we would be ashamed to doe before the face of a mortall man, or a little child.

5 How we have unworthily abused all the creatures, by adding, so much as in us lies, burden unto the bondage, and grievousnesse unto the groanes, which they make for deliverance out of that vanitie, to which our sinnes have made them subject; by not making them matter of meditation, especially on the Lords day, upon the greatnes and goodness, power and providence, &c. of our blessed Creator, (wee ought to read in the face of every creature, and in every page of this great booke of nature, the majestie and glorie, bountie and blessednesse of our God) we have not beene acquainted with any such art and holy use of them, but have covetously and sensually abused them to our owne ends, and carnall contentments; by want of conscience and care to have them sanctified unto us by the word and prayer.

6 How wee have had our part by our personal provocations in pulling downe all, both those temporall and spirituall plagues and judgements upon this Kingdome, with which it hath beene visited in our time, from time to time, wherein we have been borne and bred, and enjoyed many good things from Gods bountifull hand, which much aggravates our ingratitude, and unworthy walking, See *Hos.* 4. 1

7 What bloody goads we have been in the sides of the Saints all the time of our abhorred unregenerate state : how cruelly wee persecuted them with our power and authoritie, if wee had any ; ever, in our hearts, by heart-rising, aversion and contempt ; in our affections, by hatred and malice and spite ; by our tongues, with railing, censuring and scoffes ; which was a very crying and bloody sinne. For by all ungodly oppositions in that kind, we struck immediately at the very face of Christ, *Ab. 9. 5.* and at the precious ball and apple of Gods owne eye, *Zach. 1. 8.*

8 How desperately we hardened our companions and brethren in iniquitie, in their unregenerate courses ; heartned and encouraged them in the way to hell, and were deeply guiltie, so farre as in us lay, of damning them for ever ; how wee impoisoned and perverted others, with our lewd example and infectious company.

9 How pestilently wee have plagued our owne families, if we have beene governours in that kind, by our precedencie in iniquitie and prophanenesse ; by neglect of that christian dutie of praying with, instructing and restraining them from the contagious vanities of the times ; by drawing after us our wives, sonnes and servants, with cords of vanity and cart-ropes of iniquitie, as fast and forcibly as wee could, into the same damnation of hell with our selves.

10 With what prodigious ingratitude we have abused many glorious mercies heaped upon us abundantly, above measure and without number ; the  
riches

riches of Gods goodnesse, forbearance and long-suffering; they should have led us unto repentance, and his more glorious service; and knit our hearts close unto him: but by accident and poison of our corruption, they made us a long time the more presumptuous, carelesse, secure, selfe-conceited, and unmindefull of the evill day.

11 How wee have abused many seasonable afflictions and Gods just visitations, laid upon us in love and for our good; they should, working together with the word, have served for the softning of our hard and unrelenting hearts, and made way for a more mighty prevailing of the ministerie, but they rather begot murmuring, impatiency and discontentment, and how unprofitably, even since conversion, wee have passed through many of his fatherly corrections and chastisements, which ought to have begot in us a decay and further dying of the whole bodie of death, and a fruitfull increase in the whole body of Christianitie.

12 How to the unvaluable hurt of our soules, wee have abused all the blessed ordinances, word, Sacraments, praier, &c. those heavenly conduits of all spirituall blessings, which ere this might have enriched us with abundance of grace and comfort; by our unpreparednesse before, irreverence in the use of them, fruitlesnesse and want of practice afterward.

13 How wee have like sonnes and daughters of confusion and sloth, and sleepers in harvest, abused the most gracious and glorious day of visitation that ever any people enjoyed upon earth: in that it



shining upon us so faire and so long, we have gotten no more holy light into our minds, or heavenly heat into our hearts; nor gathered such a stock and store of spirittuall provision against our ending hour, as we might plentifully have done.

14 How beastlily and abominably we have abandoned our bodies to serve Sathan; and all the parts and members thereof, as instruments of unrighteousnesse unto sin.

Our eyes to wicked wandring, wantonnesse, adulteries, covetousnesse, idle gazings, &c. See, vannie of the eyes, *cap. 1. &c.* They ought as little bees, which falling upon this, the other, and a thousand flowers, gather honey from every one, and bring it into the hive; even so every day, all the yeare long, even all the daies of our life, to have gathered from the creatures, and all the works of God, abundance of sweet matter for divine meditation upon the goodnesse and greatnesse, excellencie and perfecti-  
ons, power and providence of our blessed Creator. But they have wickedly served us, as windowes set wide open to let in a world of wild-fire to inflame and inrage our already naughty hearts, with lust, speculative filth, and many vitious and vile affections.

Our eares with delight, with delight and greedines, too much idle talk, nay filthy jests, scurrill gibes, slanderous reports, and other rotten, ribald and unsavory communication. They might have served our turnes, to have done God a great deale of service: all narrations and newes which we heard, should have fallen through our eares into our hearts,

as seed of praier or praise, or some other gracious exercise, or profitable imploiment of some holy affection ; but in many companies they have many times drunke in, false accusations, slanders, whisperings, censuring of others, &c. as poisonfull matter of unneccessary, suspitions, disconceits, ill-will, heart-burning unkindnesse, if not revenge, &c.

Our tongues, *to set on fire the course of nature.* Besides a \* world of other inquitie, to blaspheme (prodigious villanie !) the glorious name of the mighty Lord of heaven and earth: and to wound (unrecompensable wrong !) the good name of others : which, though it be a common, yet take notice what a cruell sin it is. It is like a sharpe sword, *Psal.* 64. 3. and 59. 7. or keene razor, *Psal.* 52. 2. envenomed with the poison of the spitting aspe, *Psal.* 140. 3. it gives a deep and incurable wound. Chirurgery may mollifie, and make whole a bodily wound : but what balme can binde up the dogged biting of a slanderous tongue ? It runnes like a canker over a whole Countrie, and cannot be recalled. Robbery may be recompensed by restitution ; but how canst thou ever make that man amends, whom out of thy lying malice thou hast traduced with thy tongue ? I tell thee true, not all the wealth thou hast in the world, can wipe away the wrong thou hast done in such a case. Hence it is, that *Salomon* tells us, *Prov.* 22. 1. *That a good name is to bee desired above great riches.* And the *Casuits* conclude, *Fama pecuniis non compensari* : Noe money can make amends, for taking away a mans good name. *Fama non est pecunia estimabilis.* Damage (say they) which insues upon

*Isa.* 3. 6.

\* Η γλώσσα ὁ κόσμος τῆς ἀντι-  
κρίσεως.

*Psal.* 64. 3. and  
59. 7.

*Psal.* 52. 2. and  
140. 3.

*Prov.* 22. 1.

*Azor.* out of  
*Sylvesters, Tom.*  
2. pag 388.

*Parag. quæres.*

*Ibid.* pag. 390.

*Par. decimo sex-  
to.*

up on infamie may bee recompensed with money, but it selfe is unrecompensable, See *Azar. loc. cit.* and also pag. 383. *Par. Sed quid. & Par. sextò & Par. queres.* where you may see, what, and what manner of restitution ought to bee made, in a case of slander and infamie.

Here then punctually peruse with a broken heart and bleeding affections, those many kindes of the sins of the tongue, which I have heretofore discovered unto you, and whereof every one of us, no doubt, at one time or other, have beene deeply guilty.

- |  |  |
|--|--|
| 1 Blasphemie.                                | 14 Double-tonguednes.                        |
| 2 Murmuring.                                 | 15 Boasting.                                 |
| 3 Defence of sinne.                          | 16 Discovering of secrets.                   |
| 4 Perjury, swearing.                         | 17 Hasty and indiscreet threatening.         |
| 5 Lying, equivocating, mentall referring.    | 18 Rash promises and vows.                   |
| 6 Slandering.                                | 19 Idle words.                               |
| 7 Flattery.                                  | 20 Loquacitie, immoderate talkativeness.     |
| 8 Cursing.                                   | 21 Filthy talking.                           |
| 9 Railing, reviling.                         | 22 Scurrillie, foolish jesting.              |
| 10 Brawling, chiding, scolding.              | 23 Tale-telling, raising of rumours.         |
| 11 Scoffing, mocking, deriding.              | 24 Indiscreet taciturnitie, sinfull silence. |
| 12 Giving ill counsel.                       | 25 Rash censuring, censured                  |
| 13 Sowing seeds of discord among neighbours, |  |

## *soule-exalting humiliation.*

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fured by Christ, *Math. 7.* ming : as in *Daeg.*

26 Malicious infor- 27 Whispering, *Ro. 1. 29.*

Thus goe on ; and more particularly and exactly survey, and single out the severall sinnes of every other part.

15 How wofully wee have wronged (which is worst of all) our owne poore immortall soules, by mis-employing all the powers and faculties thereof to serve Satan and our selves, by fastening upon them, with selfe-damning crueltie so many mortall wounds, that without bathing in the bloody wounds of Jesus Christ, will bleed to eversting death.

Our minds might have beene by this time, as full as the moone, with spirituall understanding in the myserie of Christ, and plentifully enriched with much saving knowledge in this glorious \*noontide of the Gospel, and by the helpe of so many excellent bookes abroad in the world : but a long time, they lay in the darkest midnight of grossest ignorance, in respect of any such sacred skill, and gave us light onely to doe ill, and grow wise in wickednesse. Nay, and since they have beene something savingly inlightened, wee have beene extremely slothfull in furnishing them with that excellencie, and variety of knowledge, which if wee had plyed, and improved all meanes, and blessed opportunities graciously offered and afforded, they might have happily attained.

Our memories under the meanes wee have enjoied, might have beene rich and royall treasures of many divine lessons, comfortable cordials,

\* See *Relloe. In*  
*Ioh. pag. 309.*

dials, holy experiences, heavenly pearles : but in our vaine daies we filled them full of baggage, lewd and impertinent stuffe, idle jests, frothy tales, and foolish conceits, unnumbered notions of vanity and folly, &c. Nay, and since they were in some measure sanctified, wee have found in them, which is a grievous thing, more pregnancie, aptnesse and strength to receive and keepe matters of the world, and things of this life, than affaires of heaven, and the most materiall concernments of our owne soules. And it is a very heavy case, and lamentable corruption, to feele our memories as water to entertaine, and as marble to retaine the fading and fruitlesse impressions of transitorie pleasures and profits, earthly trifles and toies, but as lyes, to the water of life, and everlasting lessons of grace.

Our hearts whose only object, and continuall exercise, should have beene things honest, just, pure, lovely, of good report, &c. *Phil. 4. 8.* See *Prov. 14. 21.* have beene (conscioufnesse and consideration whereof should now strike them through with most bitter and bleeding remorse) impoisoned, restless fountaines of all ill, the source and nurseries of innumerable litters and swarmes of vaine, vile, filthy thoughts, affections and desires : very through-fares for Satans impure suggestions to walk up and down in ; in regard of malicious thoughts, very slaughter-houses ; in regard of uncleane lusts, very stews and brothell-houses ; in regard of the heat of boiling concupiscence, very hot-houses ; and as the Prophet speakes, like a *bakers Oven*. Nay, and since they have beene habitations of the Holy Ghost, we  
may

may be full sore ashamed to consider the want of watchfulness, puritie heavenly mindednesse, &c. which ought to have attended such a glorious and most blessed guest; yet, which is more, the assaults and offers of lust, passion, impertinent vagaries, and many loathsome intrusions of most unworthy thoughts.

All our affections have beene most notorious and stirring Agents for the Devill. Every one transported in every thing, with an impetuous rage, the wrong way.

Our sorrow, which should wholly and alone have bin spent upon sinne, and seasonably, hath beene most unworthily mispent upon earthly losses, about things of this life, and when we have beene crossed in our sensuall desires and expectations, which are no fit matter or motives for mourning: for sorrow in a right sence, and true estimate, hath little or no use any where else, save in humiliation for sinne. Grieve we never so much for losse of friends, goods, children, good name, &c. Wee are never better, but onely thereby encrease and multiply our griefe, and adde more bitterness and cutting to the crosse; but sorrow for sin shakes and batters it into peeces and brings comfort unto the Conscience.

Nay whereas since conversion, that commandment lies upon us, *Rejoyce evermore.* 1 *Thes.* 5. 16. Wee have very basely suffered our hearts to be unnecessarily dejected with false feares, distrusts.

Our joy should have beene in Jehovah, blessed for ever, in his name, his word, his workes, his waies, that *one necessarie thing.* It should have beene exercised

See *chrysost.*  
excellently to  
this purpose,  
*Ad popul. Anti-*  
*och, Hom. 5.*

*Hab. 3. 18.*

Ecclef. 2. 2.

exercised upon everlasting heavenly objects, which should have kept in continuall life, and enlarged it a length to that which is unspeakable and glorious. The matter of it, should have beene; 1 God through our Lord Jesus Christ, *Rom. 5. 11.* 2 Our owne salvation, *Luke 10. 20.* 3 The prosperitie of the Church, *Isa. 66. 10.* 4 The sufferings with Christ *Matth. 5. 11, 12.* 1 *Pet. 4. 13.* *Isa. 1. 2.* 5 All the gifts of God, *Deut. 26. 11.* &c. But in all our sinfull and sensuall time, it was unhappily spent upon froth, folly, and filth; at the best, upon corne, and wine and oyle, things fading and transitorie; so that in the heat, and height of it, wee might truly have said of it, as *Salomon* of laughter; *It is mad.* For such joy in such things, is fitly compared to a candle, which in burning consumeth that same which nourisheth it, till at length both of them die together, and the light end in darknesse and a stinking snuffe. It is just so with carnall joy, which consumeth by degrees those same things which nourish it, as outward substance and strength of body, and then being consumed it selfe, expires in extremest anguish and horroure. Nay since wee have beene happilie translated into Gods marvelous light, and it turned the right way, wee have sinned in suffering it to be damp't upon the approach of any little trouble, temptation, triall, &c. or slighter occasions, and in not exercising and enlarging it with more exaltation, sweetnesse and refreshing, about the things of God, and assurance of our owne salvation, &c.

Our love which should have warmed our hearts  
with



with an holy flame and affectionate fervencie towards God, who of his owne free mercie hath sealed unto us by the blood of his sonne all the prerogatives of the Saints upon earth, and the blessed inheritance of the most glorious and everlasting kingdome of heaven; A sense of which extraordinary goodnesse should make us to prefer his glory before any worldly good, the sweetnesse of life, or salvation of soule: but in our wicked dayes was wholly imployed in providing sensually for our selves. Selfe-love so reignes in every unregenerate man, that, whatsoever he may pretend, or protest to the contrarie, he loves no body, nothing but himselfe; his love of all other men, all other things, is onely in reference to himselfe, and made serviceable to his chiefe carnall contentment. And even since by the mighty worke of Christs spirit, we have in some measure denied our selves, and set our love aright, we cannot without a great deale of griefe and shame, think upon the faintnesse, inconstancy and coldnesse of it, towards our God, his Christ, his word, workes, creatures, Sacraments, Sabbath ministers, services, children, presence, corrections, comming, &c.

Our hatred which all and onely should have bin spent upon sin, hath beene pestilently bent against the best and blessedest things in the world; even against holinesse it selfe, as though it were hypocrisie; against profession of the Gospell, and godlinesse, as though it were a *selfe*; against Gods faithfull ministers, as though they were the troublers of the estate, messengers of evill things, our enemies.

*AE. 28. 22.*

See

1 *King.* 18. 17.

and 22. 8.

*Gal.* 4. 16.

*Psa.* 50. 17.

*Pro.* 1. 29.

1 *Cor.* 1. 18.

*Job.* 3. 10.

See 1 *King.* 18. 17. and 22. 8. *Gal.* 4. 16. Against reformation, instruction, knowledge; *Psa.* 50. 17. *Pro.* 1. 29. Against powerfull preaching the word, as though it were foolishnesse; 1 *Cor.* 1. 18. Against the Lord himselfe; according to that of our Saviour, *Hee that doth evill hateth the light.* The evill conscience of the wicked abhorreth the Lord, wishing, that either hee were not at all, or else that he were like them; Against good men, even for that good and grace, which was in them, and that implacably, as *Cain* hated *Abel*, onely because his workes were good; and *Davids* enemies hated him because he followed goodnesse.

And thus did wee become incarnate Devills, second Devills, as \* *Austin* speaks, *Hee that beares hatred in his heart is a second Devill*, inferiour onely to Sathan, (saith a great Divine) in two respects.

1 For whereas Sathan being now very neere six thousand yeeres old, hath the subtiltie of his nature (wherein also he doth exceed man) helped by long experience to doe wickedly; man being of shorter continuance cannot equall him.

2 Again, Man is clogged with a body, which is a great impediment to the acting and accomplishment of that which his spirit conceiveth: It being farre otherwise, with the actions of the bodie, which require the circumstances of place, and persons, &c. than with the conceptions of the mind, which without any such thing are produced and perfected.

Otherwise if the wickednesse of mans heart break out,

\* *Qui odium in corde portat, secundus est diabolus est. Ad fratres in eremo* Ser. 18.

out, as it is conceived, if every hatefull thought breake out into murder, and every unclean lust into a carnall act; oh what a world of wickednesse would then be discovered in man? what a hell should we have upon earth? Then would it be manifest, that man for similitude of natures, were but an incarnate Devill; *Secundus Diabolus*, as *Austin* said.

Our consciences which should have beene Registers and remembrancers unto us of many heavenly thoughts, gracious speeches, godly actions, good deeds, sanctified Sabbaths, holy prayers, divine meditations, christian conferences, dayes of humiliation, righteous dealing with our brethren, compassionate contributions to the necessities of the Saints, workes of justice, mercie and truth, a sincere respect to all Gods commandements, a carefull performance of all spirituall duties, a conscionable partaking of all Gods ordinances, a seasonable exercise of every grace, hatred of all false wayes, and heartie and invincible love unto God, and all things that he loves, &c. In stead of such comfortable provision against the evill day, naturally wee hoard up in them, scourges, stings and scorpions, infinite matter of unspeakable horror; I meane, conscioufnesse of many villanies, vanities, vile courses; of lies, oaths, blasphemies, adulteries, whoredomes, varietie of strange fashions, gamings, revellings, drunken matches, good-fellow-meetings, riotous excesses, usuries, falshoods, hypocrisies, filthy jests, much idle talke, slanderous tales, scoffes, railings, oppositions to the holy way, &c. Now all these,

H h

except

Pro. 28. 13.

except by timely repentance we confesse and forsake them, lurke in the meane time in the bosome of our guiltie consciences, like so many sleeping Lions and Giants refreshing with wine, gathering a great deale of hellish poison and power, that hereafter they may sing with everlasting horror and endlesse torment.

3 By a diligent revising and perusal of our whole life, Our two Catalogues of sinne, I meane of our unregenerate time, and since our conversion:

1 All the Abominations of the dayes of our vanity.

2 Our failings in our translation from darknesse to light.

3 Our relapses, falls and frailties since.

1 For the first, to discover our guiltie heart.

To prepare our hearts with quickning matter for much penitent remorse and sound humiliation; Let us take notice of, and to heart,

1 Our omissions in that gracelesse time, which were as large as the duties injoynd in Gods blessed lawes. Now what grievous amazements may it breed in a truly penitent heart, to thinke seriously, that for all the time of our unregeneration, which perhaps was twenty or thirty yeares, having so great and good a God in heaven, at whose finding, wee were all that while, for everie bit of bread wee put into our mouthes, for everie draught of aire, much more for many and many other more excellent favours, yet for all this, for all that time, wee should doe him no service at all, neither performe any durie unto him, or but so, that it was abominable in his sight, of all those which hee required in his blessed booke, and wee did infinitely owe,

being

Sins before  
conversion.

being his creatures, and bound unto him besides by infinite obligations for innumerable mercies every moment, if we did rightly consider our dangers, and desert therein.

For instance: Wee may now feele and acknowledge by the present sweetness, necessitie and preciousnes of the spirit of praier, what an horrible neglect & wretched omission it was of so long time, not to offer up any one acceptable Sacrifice in that kind to him who is soiled by an excellency, *The hearer of prayers.* We dare not now for our hearts passe one day, without prayer in private, twice at the least.

*Psalm. 65. 2.*

2 With our families in like manner. 3 Besides, with our yoke-fellowes, if wee live in that estate. 4 And ejaculations, as occasions are offered: what a villanous impietie was it then, to be all that while, meer strangers to God in this point, & to the throne of his grace, utterly prayerlesse, or plaine Pharises?

Wee may conceive by our now high esteeming, and full dearly loving the Lords day, by that sweet communion wee have at such times with his holy Majestie, and Jesus Christ, through the secret and sacred working of the blessed spirit, and exercise of faith upon our soules in the ordinances, what accursed caitiffes wee were all the while, and what an horrible sinne it was, to have continued wilfull, obstinate and scornfull strangers to every duty of such heavenly daies, so many yeares together; nay, to have desperately prophaned them all, by notoriousnesse, workes of our calling, pastimes, idlenesse, pharisaicall formes at the least, nay, to have holden and huggd them as the onely daies of our carnall

ease, sensuall delight, joviall meetings, and Satans extraordinary service.

Goe on thus and aggravate all other omissions; omission of duties of charitie, kindnesse, and love to the brethren of Christ, without any moe sine, justly merits that dreadfull doome, *Mat. 25. 41.* and is able of it selfe to damne thee for ever. See *Mat. 25.*

3 All our actuall finnes committed in thought, word, or deed: seriously and sensibly searching out with an impartiall, eager pursuitt, their hainousnes and number.

And in this penitent survey,

1 Let us consider, which way the current of our thoughts have been principally carried; and where in they have been chiefly spent; whether upon lust, the world, ambition, revenge, Atheisme, pride, pleasures, hypocrisie, &c. in malice, envy, hatred of the holy way; in speculative wantonnesse, contemplative adulteries, and other such dunghill filth; &c.

*Ephes. 5. 4.*

Wherein principally our words have beene wickedly wasted: in lying, swearing, slander, filthy talking, jesting, scoffing at religion, disgracing good men, jesting out of Scriptures, &c.

*Gal. 5. 22.*

What sinfull courses wee have followed most, drunkennesse, whoredome, gaming, usury, Sabbath-breaking, good fellowship, wrong-doing, revelings, &c.

Thus let us marke, wherein wee have had our hearts, tongues and hands deepest in hell, and done Satan the most service, that wee may mourne proportionably



portionably and fortifie our selves for the time to come, with answerable watchfulnesse and industry.

2 Let us divide that darke and damned time into his portions and periods, according to the severall places, conditions and callings, wherein we have passed it. So much time spent at home in our fathers house; so much in service or apprenticeship; so much at schoole, so much at universitie; so much at the Innes of Court, so much in the Countrey, so much in single life, so much in the marriage state, so much privately, so much in this or that office, and publike imploiment: so much in this towne or parish, so much in that: and let us well weigh withall, the severall lusts, corruptions, vices, pollutions, and sinfull pleasures, to which we were most given, in those distinct places, times, callings, and conditions of life; that so we may proceed in better order to breake our hearts before God for them.

3 Let us begin with the first actual sinne, to which our now awakened, quickned, sanctified memorie, and the spirit of repentance can possibly inlighten and lead us; nay, and to helpe us herein, let us both take from our <sup>4</sup> mothers or nurses, what they can report unto us of that time, wherein wee cannot remember our selves to have lived: and also conjecture and collect from the froward behaviour of other <sup>4</sup> infants, which we now observe, how untoward our owne carriage was at that age.

3 All the circumstances of our old finnes, to aggrauate and make them as odious and loathsome in our eyes as wee can possibly, for a more through humbling of our soules.

Hh 3

**See**

<sup>b</sup>Sec. Austin coll.  
ref. lib. I. 19.

Hearc ~~Askin~~  
speaking to this  
purpose:

Hinc statim  
 docet quod me  
 dixisse non me-  
 morini; de quibus  
 creatis, et  
 quam me dixisse,  
 ex aliis infantis  
 bus coniect. ex

Quid ergo in  
peccabam? in  
quia ubi ibam  
inhiabam pla-  
rans? &c.  
Auss. Confes. 16

1. 642. 7.



*Aust. Conf. lib. 2.  
cap. 4. pag. 111.  
Et lex scripta  
in cordibus ho-  
minum.*

*Et volui, &  
feci.*

*Non egestate,  
aut penuria, sed  
fastidio iusti-  
tie, & sagina  
iniquitatis.*

*Quod mihi a-  
bundabat, &  
multo melius.  
Nec ea re vole-  
bam frui &c.  
sed ipso furto &  
peccato.*

*Nequissimi ado-  
lescentuli per-  
reximus.*

*Ad hanc excu-  
tiendam & as-  
portandam.  
Nocte intem-  
pesta.*

*Quousque  
ludum de pesti-  
lentia more in  
areis produxe-  
ramus.*

*Abstinimus  
inde omnium in-  
gentia.*

*Ecce cor meum,  
Deus meus, ecce  
cor meum, quod  
miseratus es in  
imo Abyss.*

*The aggrava-  
tions of Drun-  
kenness.*

See for this purpose how *Austin* amplified the circumstances of his. See *Austins confess. lib. 1. cap. 13. pag. 100, 101. lib. 3. cap. 1. pag. 116, 117.* Especially *lib. 2. cap. 4. pag. 111.* Where he thus, and by these circumstances aggravates his robbing an Orchard in his younger yeares.

1 He had not onely the law of God, but also the law of nature against him.

2 He was transported with a fierce will to it.

3 He was compelled unto it, not with any want, or need, but even out of a disdain of righteous dealing, and surfeit of sin.

4 Hee stole that of which he had abundance and much better himselfe.

5 Neither did hee desire to enjoy the thing hee stole, but that he might say, hee stole it, and broke such an Orchard.

6 Hee was accompanied with a number of notorious fellowes, and somes of Belial.

7 They went with a purpose to shake it wholly, (for it was a Peare-tree) and carry all away.

8 They broke the Orchard about midnight, having continued so long in folly, luxurie, and vanity.

9 They carried away great burdens.

10 When they came home, they had no such desire to eat them, but cast them to the swine.

Which so heated and melted his heart, that hee breakes out into a passionate indignation against himselfe; *Behold my heart, Oh my God, behold my heart, which thou hast pittied in the lowest hell.*

So suppose in thy time of darknesse, thou wast

a drunkard, weigh well then, besides the beastly sinne of drunkenness it selfe, such circumstances as these;

1 How thou grievedst thy parents and friends, or wife and children, if thou livedst in that estate. 2 How thou mispent thy pretious time in alehouses, the nurseries of the Devill, for one moment whereof, any damned soule in hell would give ten thousand worlds, if it were possible to repent in. 3 How thou mettest there a company of Belials, thy *brethren in iniquitie*, and madest them every time, so much as in thee lay, much more the children of hell than they were before. 4 How unnecessarily and wickedly thou didst waste Gods good creatures, for which many thousands were readie to starve. 5 How thou filledst thy body with matter of rheumes, redness of eyes, dropsies, and other deadly diseases. 6 How thou didst cursedly cast away that money, by which thou mightest have maintained thy familie, provided for thy children, and releevd the poore. 7 How before you parted, thou becamest starke drunke, and so put thy selfe out of the ranke of mankind by turning beast. 8 How all the while you swore, blasphemed Gods name, filthily railed upon good men, &c. perhaps swaggered, roared, and played the Bedlams. 9 How at parting, you appointed some other good fellow-meetings, and new matches for more drunken mirth. 10 How going home late through the streets, thou wast a laughing stocke to children, a spectacle of extremest miserie, madnesse, and shame to all but drunkards.

11. How, when thou camest into thy house, thou filledst the hearts and eyes of thy family with griefe and re res, to see thee come home so like a beast and Belial amongst them. 12. That when towards bed time thou shouldest have prostrated thy selfe amidst thy people, to have offered up an evening sacrifice of prayers and praise to the throne of grace, thou laidst all along like a filthy hog, wallowing in thine owne vomit, offering up thy body and soule a cursed sacrifice to the Devill, most acceptable to his hellish greedinesse of devouring and damning soules. 13. How afterward, if there was any honest officer in the towne, thou wast indited for a common drunkard, and so branded for a drunken beast in the face of the whole country, &c.

If thou hast beene a swearer; aggravate that sin, and say; I had no temptation to it, no credit, no profit to entice me, &c.

Or it may bee in the daies of thy vilenesse and vanitie, thou wast an uncleane person, a filthy fornicator; aggravate then that abhominable sinne, by such circumstances as these. See *D. 4. treat. pa. 138. & seq. 1 Cor. 6. 13.*

4. To how many we have beene not only wolves to undoe them, so much as in us lay, in their outward estate, but even very Devils to draw them to hell, and hold them fast in a damned estate; and so in some measure have beene bloody murderers of other mens soules, for so farre as we have beene a meanes to make others to sinne, so far, so much, as in us lies, have wee made away their soules and damned them for ever.

## *Soule-exalting humiliation.*

121

*a* 5 How many wayes wee have beene guiltie of, and accassarie to other mens sinnes: whether 1 By commanding, as *David* did *Isab*; or 2 By commending; 3 By consenting; 4 By accompanying; 5 By conniving; 6 By counselling; 7 By defending; 8 By encouraging; 9 By provoking; or 10 By participating with others in their wickednesse.

6 Let us spend much time and many teares in perusing, and pressing upon our consciences, the infinite impudencies, insolencies, outrages, excesses, and tyrannies of our bosome sinne. For that reigned and raged in us farre more than any of the rest. It was the Devils Viceroy, to keepe in a damned captivitie and slaverie all the faculties of the soule, all the thoughts of the heart, the heat of our affections, the strength of our wit, the whole current of all our courses, for his more notorious service, by a desperate wallowing in the sensuall pleasures thereof. I know not, whether this sometimes by reason of its vile nature, universall domineering, furious inticements, affected variety, giving life and motion to a world of wicked meanes, waies, and circumstances about it, may not hold scale against all our other sinnes. And therefore we have more need of strictest examination to discover it, of more brokennesse of heart, to lament it, of Christs dearest and warmest blood, to pardon it, of the holy spirits mightiest worke to mortifie it.

2 For the second, that is, the perusall and diligent revising of our failings in our translation from darknesse to light; let us call to mind and consider,

1 Our lothnesse to leave Satans service, and to submit

*Alsted. Theol. cas. p. 21. Downe. preface to the Command. Powell upon Rom. 1. v. 32. p. 257.*

*Failings in conversion.*

submit to the scepter of Christ; our extreme cruelty, even to our owne poore immortall soules, in withstanding, so much as in us lay, the very work of grace, and our everlasting good, the ministry, men, holy motions, and all other meanes, set on foot and sanctified by Gods spirit, to lead us out of hell, into the glorious libertie of the Saints: our listening, even when Christ called, and heaven was to be had, to the Syren-songs, subtrill suggestions and cries of the world, our owne corruptions, the Devill and our old companions, &c.

2 The great disproportion betweene the notorious wickednesse of our former life, and the extreme weaknesse of answerable bewayling it: betweene the number of our sinnes, and fewnesse of our teares; the hainousnesse of our rebellions, and little measure of our humiliation. And what a fresh spring of new penitent sorrow may this create in the heart, to consider that we have been farre greater sinners than some others, whom we have observed, yet have passed through the pangs of the new-birth with far lesse trouble of mind, wound of conscience and remarkable sorrow, than they: but ordinary remorse and taking on, in our conversion, after an extraordinarie sinfull life, should make us walke more humbly afterward, all the dayes of our life. Want of intention of mourning for sin at our first turning unto God, should quicken us continually and with extraordinary care to recompence it, with extension of the same unto our ending houre.

3 All the dishonours offered to the free grace of God, his sweet name, *Exod. 34. 6.* Christs invaluable blood-shed,

blood-shed; all the blessed promises in Gods book. Of which, that we may bee sensible and conceive aright, take notice of these two things:

I As Satan is infinitely industrious to keepe our hearts resolutely stubborne and unstirred against the might and piercing of the most powerfull Ministerie; and when hee perceives it once to begin to worke upon them, raises all possible opposition against their yeelding, and the Devill is such a stirrer against true sorrow for sinne wrought by the word, that the most part know not what it meanes; for he well knowes, that if once a poore soule bruiled with the burden of sinne and weight of Gods wrath into teares of godly sorrow, and penitent softnesse, flie into the bosome of Christ Jesus bleeding upon the Crosse, and as it ought and is bound, in his name to seize upon with the hand of faith, and to graspe with all holy greedinesse, as his owne, all the promises of life in Gods blessed book; I say that then, this very act *ipse filio*, as they say, deprives him of all right and interest unto it for ever. And therefore he labours might and maine to keep it all, and as long as hee can from mourning for sinne. Whence spring our first finnes in this second survey, see a little before; at first our lothnesse to leave Satans service; &c. So when Gods mercifull violence hath once conquered them, and they begin to melt kindly, and sincerely to abhor all sinne, so that wee have a seasonable calling to lay hold upon Christ; Oh, then he labours might and maine with all restlesse crueltie and malice to keepe our consciences continually upon the racke; when  
godly



Psal. 77. 2.

godly sorrow is once on foot in an afflicted soule, (so endlessly and on every side are wee prest with the policies of hell) it is sometimes too forward to feed upon teares still, and too wilfull in refusing to bee comforted; when the flood-gates of remorsefull reates are once opened, they should run for ever, if hee might have his will, with bitterneffe and bleeding, into the gulfes of horror and despaire, without refreshing or wiping away: and in this case, what adoe is there, and what a hard matter is it to be perswaded of Gods mercy, and to applie the promises? Oh, what adoe there is to draw the hand off his weak faith, to claspe fast hold about the bleeding body of his crucified Lord, and rest in the mercifull bosome of Gods eternall love, as in a rocke of eternitie! *His labor, hoc opus est.* Here the Devill interposes with all his cruell policie and cursed contradiction. He then objects and trgeth to the utmost the hainousnesse of our sinnes, and fiercenesse of Gods wrath, which he utterly concealed before, the littlenesse of our sorrow, our unworthinesse to meddle with any promise; &c. For he knowes that such application of mercy is seasonable and sound, and if it succeed, hee loses a soule for ever. Wee that visit houses of mourning, find the truth of this point many times upon beds of death. See how *David*, a man after Gods owne heart, was pittifully plunged in this very perplexitie, *Psal. 31. 2. and 77. 7. and 116. 11.* Nay, see how Christ himselfe was troubled, *Mat. 27. 46.*

Secondly, we must know, that when a man is once sincerely humbled under Gods mighty hand with sight of sin & sense of divine wrath, so that all his sin-  
lic



lie as an heavy burden upon his heart, whereupon hee thirsts for Christs blood, farre more eagerly, than the tired Hart for the rivers of water, prizing it before the pleasures, wealth and glorie of the whole world, and is as well willing to take upon him his sweet and easie yoke, for to please him in new obedience, as to partake of the merit of his passion, for the pardon of his sinne : Or in a word and shortlier thus ; Though thou comest freshly out of an hell of hainous sinnes, and hitherto hast neither thought, or spoke, or done any thing, but abominably, yet if now with true remorse thou groanest under them all, as an heauey burden, and longest sincerely for the Lord Jesus, and newnesse of life, thou art bound *ipso facto*, as they say, immediately after that act, and unfained resolution of thy soule, to take Christ himselfe, and all the promises of life, as thine owne for ever. All delayes, demurs, exceptions, pretexts, standing out, scruples, to the contrarye, are dishonourable to Gods mercies, disparagement to the promises, and derogatory to the truth and tender-heartednesse of Jesus Christ. I take the ground for what I say, from that sweet invitation, *Matth. 11. 28.* As soone as we are poore in spirit, wee are presently blessed, *Matth. 5. 3.*

Which things being so, let us take notice, that all that space and distance of time, wherein our owne distrustfull hearts, Satrans malicious cruelty, unnecessary scruples, lothnesse to beleeeve the Prophets, naturall pride, (for it was no better) &c. kept us from laying hold upon Christ, as our owne, after

See wards  
Life of faith,  
Cap. 5.

after we truly felt our finnes to lie so heaue upon our hearts, that they were wearie of them all, and longed sincerely after the blood and holinesse of Christ, I say, all that time is to be lamented; for sins wee were not then so sensible of, or have taken to heart and laboured to reforme in times of temptation, and trouble of mind, since; they are such as these.

See Muscul. in  
Iohan. pag. 344.

1 Our sinfull unmannerlinesse towards Christ, not to come when hee called us, *Matth. 11. 28.* It is pride and high pride, saith a worthy Divine, not to come when thou art called. It is rudenesse, and not good manners, not to doe as thou art bidden to doe. It were a sinfull disobedience in any subject in this land, though never so ragged and tatter'd; not to come unto the King, if it pleased him earnestly to call upon him.

Ma. 55. 1.

2 Our sawcy prescribing unto him, upon what termes he should take us. *Hoe (saith hee) every one that thirsteth, come yee to the waters. — Come ye, buy and eat, yea come, buy wine and milke without money and without price. No, say we, we will either bring something in our hand, or wee will none.*

3 Our undervaluing the invaluable worth of his precious blood, as though our finnes had exceeded the price that hath beene paid for them. Whereas it is called, The blood of God, *Mat. 26. 28.* And therefore there is no want in it to wash away any sinne and for ever.

4 Our offering disparagement to all the promises in Gods blessed booke; Every one whereof did then sweetly and upon good ground invite us to rest

rest upon them, as a sure word of God, for everlast-  
ing rest and safetie. But we giving too much way  
to the Devils lies, and distrustfull fearfullnesse of  
our owne untoward hearts, did unhappily keepe  
off and retire, as though they had beene too weake  
to sustaine and support our now trembling soules,  
especially loaden with so many hainous finnes ;  
whereby, how great indignitie was offered to such  
precious promises and places as these : *Isa. 1. 18.*  
*Ezech. 36. 25. Isa. 55. 7. 8. 9. and 57. 15.* Especially so  
strongly backt by God himselfe. See *Ezech. 33. 11.*  
*As I live, saith the Lord God, I doe not desire the death of a*  
*sinner, &c. He sweares by his owne life, that is, by the eter-*  
*nal essence of his deity, by his omnipotency and divine ma-*  
*iestie and nature. As if he should say : As sure and unmove-*  
*able as this is, that I live and that I am the true, almighty, al-*  
*living & omnipotent God, with such an infallible & irrefra-*  
*gable argument of verity is this promise backt.* *1. Rev. 21. 8.*

Consider that place also, \* *Heb. 6. 17, 18.* Wee  
have not onely his promise, but also his oath, up-  
on purpose that we might have strong consolations;  
and what is said in the forecited place belongs to all  
the \* faithfull, the heirs of the promise, ver. 17.

5 Our dishonouring 1 His free love. See *Heb.*  
*14. 4. 1er. 31. 3. Ezek. 16. Deut. 7. 7, 8. Rom. 9. 11,*  
*12, 13. Job. 3. 16. Iosh. 24. 2, 3. Ephes. 1. 5.* If God  
would not give us Christ without some matter, and  
motives in us, without something done by our  
selves first, it were something to stand out in such a  
case. But he gives him most freely without any re-  
spect or expectation at all of any work or worth on

our part. *His & faith in such a way, &c. in such a way. See & ver. pag. 9. & 30.*

\* *Vivo ego, dix-  
it Dominus  
Iehova, nolo  
mortem impij  
&c. Vivat per  
vitam suam, i.e.  
Deitatis sue  
eternam essen-  
tiam, omni-  
potentiam, &c.  
vinam Maie-  
statem ac natu-  
ram : quod  
Quam certum  
& immutatum hoc  
est quod vivam  
ego & sic verus,  
eternus, vivus  
& omnipotens  
Deus, tam infal-  
libilis, tamque  
irrefragabilis  
certitudinis  
argumento mili-  
tur hac promissio.  
See Byfield. pa.  
388. &c.  
\* Non opus erat  
iurjurando  
Dei : quia iur-  
amentum meum  
est : ego ex alio  
fidei, in immen-  
sabilem certu-  
dinem sui deus  
est, non in fidei  
boni, promissio-  
nis, &c. iurjuram-  
entum, &c. iur-  
amentum, &c. iur-  
amentum, &c.  
See & ver. pag.  
9. & 30.*

See Luk. 18 18.

our part : onely there must bee a predisposition in the party to take Christ, a preparation to beleeve ; legall dejection, fight, sense and burden of sinne ; we must bee truly wounded, sensible of the Devils yoke, feele our selves in prison, &c. wee must prize and thirst for him, more than the whole world. A man will not seeke for ease before he feele his burden ; for a plaster before hee be wounded ; for heavenly riches, before he bee sensible of his spirituall beggery ; for enlargement and pardon, before he find himselfe in prison, &c. Now we cannot deny, but we did know and feele our selves in this case, when wee so retired and stood off from taking Christ ; which aggravates the sinne of that time. For that was all that God required, and nothing in us at all, but sensibleness of our owne nothingnesse. He never did or ever will sell his Son unto any Pharisee, or any that will needs bee something in himselfe ; hee ever did and ever will give him freely to every poore soule that is vile in his owne eyes, truly burdened with all sinne, and is willing to take him as a Saviour and a Lord. A full hand can hold nothing, either it must bee emptie, or wee cannot receive Christ. First thirst, and then buy without money, and without price, *Isa. 55. 1.*

Heare how sweetly *Chrysost.* sets out the admirable and adored franknesse of his divine bountie.

*\* whether thou wilt (saith he) be trimmed with my ornaments, or bee armed with my weapons, or bee induced with my garments, or bee delighted with my dainties, or goe my journey, or come into the Citie, whereof I my selfe am the workman and builder, or else build a house in*

*my*

*\* Sive meo vulnere explorari armati, sive armis meis armari, sive meo indui vestimenta, sive dapibus meis delitescere, sive iter meum peragere, sive in civitatem pervenire, cosum arisfax et conditor ipsi sum, sive invigilant mea do-*

## soule-exalting humiliation.

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my Countrey; thou mayest so doe all these things, that I will not only exact no reward of all these things from thee, but I my selfe will bee much indebted to thee, so that thou dost not dissemble to use my things. what possibly can be found equall to this bountie?

If God then was so infinitely good, to offer his Son so freely, and wee so fitted to receive him, by sensibleness of our own spirituall miserie, thirsting for his blood, resolving for his service ever after, &c. How cruelly foolish, and unmannerly sinfull were wee, that would needs stand off so long from taking Christ, and suffer our poor trembling soules to stand upon the racke? Sith our gaine was nothing in the mean time, but 1 Gods dishonour. 2 Our owne unnecessary torture. 3 Gratification of Satans malicious crueltye.

*Ob.* But had it not been fit for me, mayest thou say, first to have done some good workes, to have amended my life, to have had experience of the change of my conversion, &c. before I should presume to take Jesus Christ, and lay hold upon the promises?

*Answ.* Thou must first be alive before thou canst worke. Thou must have spirituall life inspired before thou canst walke. Now spirituall life is onely then, and never before, or by any other meanes, brought unto our soules, but when they being truly humbled under the heavy burden of all sinne, and longing for Christ, take him as a Saviour and a Lord. Which being thus once infused, it begets reformation, spirituall abilitie to work and walk graciously, an universall new obedience, &c. Did Christ (as

mum edificare: ita hac omnia facere potes, ut non modo nullam abs te harum rerum omnium mercedem exigam, sed ipse tibi magna utilim esse mercedis debeat, dummodo uti rebus meis non abomineris. Quid huic liberalitati aequale unquam inveniri potest? In cap. Matth. 24. Ro. 7.7.

• As for thy doings, thou must have that power from God after thy believing; therefore believe first, Rogers of Bedlam, pag. 148. See Calverwell, pag. 222.

a worthy Divine faith well indent with *Zachew* for restitution and almes ? or *Paul* bid the Jailour first repent, become a new man, and then beleve ? No, they knew, that the one would voluntarily, necessarily, together and immediately follow, or rather accompany the other. Herein was thy fault and folly ; Thou thoughtest thou shouldest not bee welcome, unless thou camest with thy cost. Thou wouldest not accept of a pardon, except thou mightest pay for it ; thou wouldest needs goe the old and naturall way to worke ; What shall I doe to inherit everlasting life ? whereas God ever gives his sonne freely, and bids thee come and buy without money and without price, or else hee faith, Thou and thy money perish.

*Ob.* 2 But might it not be presumption in mee, having no good thing in me at all to bring with me, but comming as it were, fresh out of hell, from a most wicked, impure, abominable life, to take Christ as mine owne, and all those rich and precious promises sealed with his blood ? And might not I justly feare, it might prove a dead faith ?

*Ans.* Take part of the answer out of the life of faith, *cap.* 5.

At first, it shall suffice to find and feele a change of the mind, an unsained purpose, desire and resolution of new universall obedience, which is contemporary with faith, though a younger and second brother in order of nature ; which where it is, sufficeth to warrant faith, and to imbolden confidence in the first act of conversion. *Zachew*, the Jailour, and all new Converts had not any more, could have



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no experience of amendment of life, and yet they relyed upon the word; *Believe, and thou shalt bee saved.*

It were execrable presumption for any man, who purposeth to goe on in the willing practice, or allowance of any one knowne sinne, to beleeve that Christ is his *righteousnesse and sanctification.* But where all sinne is a burden, every promise, as a world of gold, and the heart sincere, for a new way, there a man may bee bold. If the taking of Christ, that I talke of, bee not attended with an 1. *Universall repentance for all sin;* 2. *Universall sanctification in every power, and part of body and soule;* 3. *Universall obedience to all Gods lawes; and other works of grace and fruits of faith,* (I meane, all in sincerity, perfection is for heaven) I say then, the faith was indeed but dead and dissembled.

Time must try that. We who are Gods Ministers, comfort in such cases, onely upon supposition, that the heart and speeches, all the promises and protestations of the party and patient we deale with, bee sincere every way.

1. His sweet name, *Rom. 3. 24. 6. 7.* wherein is prevented, whatsoever may any waies bee pretended for standing out in this case.

2. His glorious attributes; 20.

3. His truth. *Hee that believeth, hath feare to his soule that God is true.* *Joh. 3. 33.* He that is thoroughly wounded with sight and sense of his sins, feelles them all a burden, goes unto Christ for ease, when he is called; takes him for his Saviour and Lord, and thereupon grounds a reliance, with hope, and everlasting

*Joh. 3. 33.*



\* See Rollack. in  
Iohann. pag. 181.

confidence, that hee is his for ever, puts to his seale that Christ is true; that his precious promise (*Come unto me all ye that labour and are heavie laden, and I will give you rest. Matth. 11. 28.*) is unviolable; whereby Christ Jesus, blessed for ever, is mightily 'honoured, and his truth glorified; but he now that retires in this case, and holds off, makes Iesus Christ which is truth it selfe, a liar. *Hee that beleeveeth not God hath made him a liar. 1 Ioh. 5. 10.* Now what a fearfull indignitie is this against the *God of truth*? We see how miserable mortall men take such an affront, one at the hands of other: for many times for the lie given them, they throw themselves desperately upon the irrecoverable ruine of their lives, states, soules and posteritie by challenging the field and killing each other; which dishonour to the mighty Lord of heaven and earth is the greater, and is much aggravated by the infinite infallibilitie of the promises. Of which see *Byfields Marrow*, pag 187. & seq.

Ephes. 1. 5.

2 His mercie. To say nothing of the freeness of his mercie, which springs onely out of the riches of his owne infinite bountie, and the good pleasure of his will; of his readinesse to forgive, otherwise the death of Christ should bee of none effect, the blood of Christ shed in vaine, Christ should loose the greatest worke that ever was done; of his delight in mercie. *Mich. 7. 18.* Now looke what a mans delight is, hee will never bee wearie of; but what he doth against his delight, hee is not apt unto it. When God is angry, it is but by accident, upon occasion, when he is provoked. A Bee gives honey

honey naturally, never ſtings, but provoked. Gods delight is to ſhew mercy, his anger is onely exerciſed, when provoked to it. Though mercy bee a qualitie in us, yet it is a nature in God. Now what is naturall, we doe willingly, and unweariedly: as the eye is not weary with ſeeing, nor the eare with hearing, &c. I ſay, to ſay nothing of theſe, this one conſideration may convince us of extreme folly in reſuſing mercy in ſuch a caſe, for all the hainouſnes and number of our ſinnes: to wit, that no ſinnes either for pumber, or notoriousneſſe in a truly broken heart, can make ſo much reſiſtance to Gods infinite mercedes, as the leaſt a ſparke of fire, to the whole ſea. Nay, as infinitely leſſe, as an infinite thing exceeds a finite; betweene which there is no proportion,

3 His power. For wee may remember, that wee were then ready to reaſon thus within our ſelves; Alas, my poor heart is as dark as the very middle hell, much harder than a rocke of Adamant, as cold and dead as the ſenſleſſe center of the earth, as uncomfortable and reſtleſſe, as deſperation it ſelfe, &c. It is more than infinitely impoſſible, that ever ſuch a darke, hard, dead and comfortleſſe thing, ſhould ever be inlighthened, ſoftened, quickned, or eſtabliſhed with joy, &c. But marke how herein wee unadviſedly undervalued, and unworthily ſet bounds to the unlimited power of God, and did not imitate Abraham the father of the faithfull in beleevyng, Rom. 4. 21.

We might have compared theſe two things together; The making of the ſeven ſtarres, and Orion, and

« Cogita ſimil-  
tam ſi in mare  
cecidit, non  
poterit ſtare aut  
apparere?  
Quantum ſcien-  
tiſſa ad mare ſe  
habet tantum  
hominis mali-  
tia ad Dei in-  
clementiam,  
pietatemque,  
imò vero non  
tantum modo,  
Sed et longe ſu-  
pra. Nam et pe-  
lagus, tametsi  
magnum ſit,  
meſuram veſi-  
pit: Dei vero  
clementia, et  
pietas, meſu-  
ram non habet.  
Nec dicam, non  
quo vos deſidio-  
res, ſed promp-  
tiores reddam.  
Chryſoſt. Tom.  
4. De penit.  
col. 46.

turning the shadow of death into the morning : and the infusing of heavenly light into our soules ; and thereupon well thinke the second as easie as the first ; and so have made a comfortable conclusion for the possibilitie. Presse for this purpose, *Amos* 5. 8.

We might have laid these two together ; *To bring honey out of the rocke, and oyle out of the flinty rocke, Deut. 32. 13.* and the turning of our stony hearts into hearts of flesh, *Ezek. 36. 26* and have acknowledged that they both are equally easie to the same almighty arme.

Wee might well have considered, that it is a far greater worke to make heaven and earth, than to put spirituall life into one of our soules. And hee upon whom wee depend, made heaven and earth. Presse here, *Psal. 146. 6.*

In such an extremitie of helplesnesse and hopelesnesse ; in that trembling and terror of our hearts, we might have called to mind to our comfort ; that he which established all the ends of the earth, *Prov. 30. 4.* and hath hung that mighty and massy body upon nothing, *Iob 26. 7.* can most easily stay and establish the most forlorne and forsaken soule, even sinking into the mouth of despaire. Hee that said at first to the earth, *Stand still upon nothing,* and it never stirred since the creation, can uphold and recover thine heart in the depth of any spirituall miserie ; even when in the bitterness of thy spirit, thou criest out, *My strength and my hope is perished from the Lord, Lam.*

3. 18.

4 His justice. You know full well, what conceit

ceit wee should hold of that man, who having a debt fully discharged by the suretie, should presse upon the principall for the payment of the same summe againe. Wee should indeed think him to bee a very cruell hard-hearted and mercilesse man; wee should call him a Turke, a Cut-throat, a Canniball; far fitter to lodge in a den of Tygers, than to live in the societie of men. What a fearfull dishonour then is it to the mercifull and mightie Lord of heaven and earth, to the righteous Judge of all the world, to conceive, that having received full and most exact satisfaction for all our sinnes, by the hearts blood of his deare sonne, should ever require them againe at our hands! Farre bee it then from every one, who would not offer extraordinarie disparagement, even to the justice of God, to entertaine any such thought, especially sith wee have his word, his oath, and the seale of his sonnes blood for securitie. And assuredly wee may build upon it, as upon a rock of eternall truth, when we come unto Christ, wearie of all our sinnes, thirsting sincerely for him, and throwing our selves upon him, as salvation it selfe, resolved to take upon us his sweet and easie yoke for the time to come, he doth presently ease us as hee hath promised, takes off the burden and frees us everlastingly from the guilt and staine, damnation and reigne of all our sinnes. Let us then lament our misconceits in this kind heretofore, and prevent them hereafter: For wee may perhaps bee put unto it againe in time to come, in some strong temptation, desertion, upon bed of death.

See Chalmers  
Tom. 3. pag. 245.  
Istina Tom.  
4. pag. 309.

Before I passe out of this point let mee tell you, that as the passage of some out of the kingdome of darknesse into the state of grace, is with more boisterousnesse, and noise, they lie long under wrath and terrour, and though prepared with legall dejection and extreme thirst, like that of the parched earth, for refreshing showers, or of the hunted Hart for rivers of water; and also graciously invited by Jesus Christ himselfe. *Isa. 55.1. Matth. 11.28.* And having a well grounded, strong and seasonable calling to take him for their *wisedome, righteousness, sanctification and redemption*; yet they stand off, and so become accessary in some measure, to the finnes, I have now discovered in that kind. So there are others, who come out of their naturall estate into the kingdome of Christ, more sluggishly and insensibly, not affrighted with such a suddaine tempest of divine indignation, and terrible renting of the heart with horreur, and so lie a long time, sometimes, two, three, or foure yeares, masked, and amazed, as it were, in a doubtfull estate without any such visible and remarkable change, without that varietie of temptations, spirituall pangs, and assaults of despaire, without that care in holy duties, and feare of sinne which many times befalls the former sort.

Let these amongst other things, consider and lament,

1 That when they saw themselves comming out of hell; and horrible sins from Sathan and his cursed slavery, they hied no faster, nor made more haste out of that damned, desperate estate.

2 That

2 That when they had Iesus Christ and all the glorious pleasures of his kingdome so seasonably revealed, and freely offered to them, they did not entertaine and imbrace them with more eagerneſſe and joy, quickneſſe, and diſpatch.

4 Fourthly, Let us take notice how infinitely wee have beene wanting in thankfulneſſe, for that moſt mighty, glorious and incomparable work of our conuerſion, a greater worke than the making of the whole world, and to us farre more, than the glory, riches, and pleasures of ten thousand worlds; wherein the bleſſed Trinitie had their hands, with infinite mercie, with infinite merit, with infinite might; A ſerious contemplation of the greatneſſe of the benefit, is able to overwhelme the laargeſt capacitie humane, or angelicall, with everlaſting admiration, what? to be freed from every moment of the eternitie of helliſh torments, and to bee enriched to every moment of the everlaſtingneſſe of heavenly joyes; Oh the depth! if all the hearts and tongues of all the men and Angells in heaven and in earth were induſtriously ſet on worke to extoll and magnifie this happie change of ours, they would come infinitely ſhort of that which is due and deſerved.

Thus much ſhall ſuffice for the diſcoverie of the abominations of the dayes of our vanitie, and our failings in our tranſlation from darkneſſe to light, to ſuggeſt unto us further matter for our deeper humiliation.

Now ſomewhat muſt bee ſaid of the third and laſt, that is, our relapſes falls, and frailties ſince: this will

will afford us (had wee time to unfold them) most ample matter of humiliation above all the rest.

Now in the review of our relapses, and falls, and frailties, let us first consider the multitudes of them, and then the aggravations of them.

1 The multitudes of them will appeare by these and such like considerations: 1 It will be needfull to consider what sins especially we have beene most inclined unto since our calling (as there are still in the best of Gods children such sinfull inclinations) wee may easily call to minde how our profitable or pleasing sin in former times hath broken in upon us in latter times. 2 Wee may consider what our constitutions have naturally led unto, whether or no some inordinate affection or distempered passion, as carnall sorrowes, carnall feares, carnall joyes, rash and unadvised anger, &c. if we shall observe the dayly stirrings of these, it will adde greatly to the heap of the matter of our humiliation, as our Saviour warned his Disciples, *Job. 13. 10.* he that is washed (i. justified and regenerate) needeth not, save to wash his feet, but is cleane every whit, implying plainly, that the feet of our affections and passions after conversion, had most need to bee washed. 3 Wee are to remember our manifold confessions and daily prayers and promises made in them, how often we have confessed the same finnes to God, prayed against them; that argues many relapses and backslidings.

4 We may recount the wandrings and the distractions of our hearts in holy duties, the coldnesse and deadnesse of our prayers, unprofitablenesse under the



the means of grace, especially our worldly thoughts, idle or earthly talke upon the Lords day, and divers other wayes of uncomfortable mispending at the least some part of it. 5 We may consider how that innumerable sinnes passe by us dayly, that wee take no notice of, which made holy *David* pray and complaine, *Psal.* 19. 12. who can understand his errorrs? Lord cleanse thou mee from my secret faults, All these meditations will bring tidings of the multitudes of our relapses and infirmities.

11 For the aggravations of them, they are especially very fearfull, as first, because they are committed against more knowledge than we had in our unregenerate estate by farre, *Luk.* 12. 47. the servant that knew his Lords will, and prepared not himselfe, neither did according to his will, was beaten with many stripes, with farre more stripes than he that knew it not: for (as it followes *ver.* 48.) to whom much is given, of him much shall be required.

2 There is a greater ingratitude and unthankfulness in all relapses, in neglecting or abusing the good gifts of God, and turning his grace into wantonnes, it is like the sin of the wicked Israelites, *Numb.* 14. 4. the Lord fed them in the wilderness with Mannah and Quails from heaven, and water out of the rock, and delivered them out of Egypt with mighty signes and wonders, yet for them now to desire to returne backe againe into Egypt, this is wonderfull unthankfulness, the Lord said that none of them should ever come to Canaan, but should perish in the wilderness: so it is in some sort with those that are delivered out of the darkness of spiritual Egypt,

gypt, and yet will bee hankering againe after the leeks and onions, & flesh-pots of your unregenerate estate, there is marvelous unthankfulnesse in this.

3 There is in these relapses a breach of covenant with God in a hainous manner, when as wee have bound our hearts to their good behaviour (as it were) by our covenant many times renewed, yea, entred into an oath and a curse to keepe the Commandements of the Lord, at the receiving of the Sacrament and in divers cases of extremitie, now by our revolting we breake all such bonds asunder; and besides the transgressing of Gods covenant, we breake our covenant with him, that hee may justly avenge the quarrell of his covenant, as hee hath threatned to doe. 4 There is ever in these sinnes a great grieving of the spirit of God, according to that *Ephes. 4. 30. grieve not, &c.* alas, if we grieve our Comfortor, where shall we find comfort? 5 There is many times a great wrong that by our fals we doe unto the blessed name of God, his word, religion, & the profession of godlinesse, they make the name of God to be blasphemed, as it was said of the Jews, *Ro. 2. 24. the name of God is blasphemed among the Gentiles thorow you*: this God is greatly displeased with, as you know the Lord threatned *David* himselfe, *1 Sa. 12. 13, 14.* 6 Such backslidings breed great hardnes of heart, besides the disturbing of our peace, as it is with iron that hath beene heated in the fire it grows harder when it is taken out, so it is with an heart that hath beene once heated by the grace of Gods good spirit. 7 In case of relapse if wee have lien long in our backslidings, our condition is the more grievous:

grievous : when a man falls into a sinne and immediately rises againe, he may farre more easily recover himselfe, as it is with a candle that is newly put out and smokes still, with a little blast it is easily lighted againe : so it is with the soule that is newly false into sinne, if hee soone betakes himselfe to humble himselfe before the Lord for it, he shall be more easily restored : so a part, as an arme or a leg that is out of joint, must quickly be set againe ; if it be along disjoynted, it will cause unspeakable torment to set it, and knit the joynts together againe: that was it that made *David's* repentance so bitter, *Psal.* 51. 8. when hee had lien so long in those two fearfull sinnes of murther and adulterie.

Out of all which I may well draw this corollary and conclusion, that in case of relapse all the dutie, of repentance, as examination, contrition, confession, &c. are to bee practised in a greater measure and in a more powerfull manner. *2 Cor.* 7. 11. the Apostle speaking there of this renewed repentance, saith, *behold, what care is wrought in you, yea, what fears, yea, what indignation!* so that in this case : There must be a more strict examination of our hearts and lives, and that especially for our estate to Godward, because that many relapses are such as doe utterly conclude the partie to be a very dog and a swine, *1 Pet.* 2. 21, 22. Besides, there must bee a more severe judging of our selves, and a greater measure of contrition in this case : as judges use to deale more roughly against malefactors that are twice taken in the same offence : so wee are to bee more strict and severe by farre in our selfe-judging for our backslidings.

dings, so in our confession wee must bee more particular and free, and large in the aggravating of the circumstances of these kind of finnes, and be more earnest in prayer with God both for the pardoning and healing of these maladies; that our latter end bee not worse than our beginning, yea that we doe not endanger our poore soules to the uncleane spirit to make a re-entrie into them with seven worse than himselfe.

This shall bee sufficient for to help and direct us in the first durie in this spirituall exercise; that is, Examination, to help us to a through-view and survey of our finnes and estates.

## II

The second  
part of the spi-  
rituall exercise.  
How to appre-  
hend Gods  
wrath against  
sinne.

Now to help us in the second thing, wherein the spirituall exercise of fasting consisted: to wit, A sense of Gods infinite wrath and most holy indignation against sinne: Let us consider,

1 The severitie of Gods judgements, and punishment upon sin. For which purpose looke upon the destruction of the Angels, the curse that fell upon *Adam*, and all his posteritie, for eating the forbidden apple; the confusions which came upon the first world by the flood, the burning of *Sodom* with fire and brimstone from heaven; the fearfull rejection of his owne people, the horrors of a guiltie enraged conscience, which is an hell upon earth; the everlasting fire which is prepared for reprobate men and Angels.

2 That no satisfaction would serve the turne, but the blood of his owne sonne. Had all the dust of the earth bene turned into silver, and the finnes into pearles: should the maine and boundlesse sea have

have streamed nothing but liquid gold ; would the whole world and all the creatures of heaven and earth have offered themselves to have beene annihilated before his angry face ; had all the blessed Angels prostrated themselves at the foot of their Creator, with one strong united glorious cry : yet in the point of redemption of mankind and expiation of sinne, not any, nor all of these could have done any good at all : nay, if the Son of God himselfe blessed for ever, should have supplicated and solicited (I meane without suffering) the Father of all mercies, yet he could not have prevailed ; either the Son of God must die, or never could any sinne have beene pardoned, nor any soule saved. In this point ponder also effectually, how hee poured out the full vials of his heaviest wrath without measure upon the soule of his owne deare Sonne ; so that hee cried out in the bitterness of his spirit ; My God, my God, &c. and in the garden did sweat drops of blood.

3 With what unquenchable, devouring, irresistible vengeance he comes armed against impenitent wretches, having out-stood the gracious day of their visitation, see *Deut. 32. 22. &c.* and *40. & seq.* *Psal. 11. 6.* And the manner of his coming, see *Isa. 66. 15. Hos. 13. 8. Prov. 1. 26.*

4 How most directly and devilishly sinne opposeth Gods holinesse.

To helpe us in the third, to wit, an impartiall acknowledgement and sensible feeling of our owne unspeakable and unconceivable misery by reason of sin. Let us look back,

III

The third part.

1 Upon

Helpes to con-  
ceive of our  
misery by sin.  
Consider the  
time past.

1 Upon our time past : and therein consider,  
1 That all the sins thou hast heretofore committed at any time, in any place, with any company, or been any waies guiltie of, are all upon record, writ, as it were, with an Adamant, a pen of iron, point of a Diamond, in the book of thy conscience, by the hand of Gods justice; and there they lie, like so many sleepy Lions, and Giants refreshing with wine, gathering vigour, poison, and stinging points, that whensoever hereafter it shall please God, effectually and finally to awake thy conscience (if by timely repentance, thou prevent not the wrath to come) will torment with inexplicable horror and anguish, and teare thy soule in peeces, when there is none to helpe.

Now wee see many times one little sinne in the worlds esteeme and account of men, to put a guilty conscience into extreme horror, and a very hell upon earth. As I have heard of, and knowne in many, one for a short suddaine imprecation and curse against their owne soule; another for a thought conceived of God, unworthy so great a Majestic; another for covetous keeping a thing found, and not restoring it, or inquiring after the owner; another onely for an adulterous project, without any actuall pollution, &c. thinking upon these things in their cold blood, God putting particular stings into these severall sinnes, were so troubled in minde, afflicted in conscience, and haunted with restless horror, that their very bones were broken, strange tremblings and distempers seized upon their bodies, they had no delight in any earthly

ly thing, they have beene ready to despaire of their salvation, and make away themselves. If the guilty sense then of our sinne, when God sets it on, draw so many fiery points of stinging Scorpions after it, and makes a man so miserable, that out of his distempered terror he is weary of his life, wishes heartily that he had never been, might be annihilated, made nothing, were any other creature, might be hid for ever under a rocke from the face of God, &c. what tearing of heart, gnawing of conscience, hellish rage, will the whole black and bloody catalogue of all thy sinnes marshalled and mustered up together at once, bring upon thee, that hates to bee reformed, and upon thy wofull soule, when the time of Gods heavy visitation shall come upon thee, as travell upon a woman with child? If a lighter sinne many times light so heavy when the conscience is inlightened, when all thy sins together, all thy lies, all thy oaths, all thy rotten speeches and railings, all thy Bedlam passions & filthy thoughts, all thy good-fellow-meetings, ale-house-hauntings, and scoffings of Gods people, all the wrongs thou hast done, all the goods thou hast gotten ill, all the time thou hast mis-spent, thy prophanation of every Sabbath, thy killing of Christ at every Sacrament, thy non-proficiency at every Sermon, thy ignorance, thy unbelief, thy worldlines, thy covetousnesse, thy pride, thy malice, thy lust, thy luke-warmenes, impatiency, discontentednes, vaine glory, selfe-love, the innumerable swarms of vaine, idle, wandring and wicked imaginations; in a word, all the pollutions, distempers, estrangednesse from God, in the inward



parts; all the villanies, vanities, and rebellions of thy whole life: I say, when all these shall bee charged upon thy impenitent soule by the unquenchable indignation of that just God, whose mercy, ministry, and long suffering, thou hast abused; whose anger, patience, and pure eye thou hast provoked all thy life long, what an heart wilt thou have? No mortall heart can comprehend it, no Angels tongue can tell or possibly expresse the thousandth part of that rufull estate and wofull horror.

Neither blesse thy selfe in the meane time, because thou hast neither feare, fore-taste, or feeling of the wrath which is to come, the vengeance which hangs over thine head, and the horror which dogs thee at the heels; for that is the very complement of thy misery, and perfection of thy madness; to bee sicke and senselesse of it, is the sorest sickness. To have all this misery towards; and bee secure and fearelesse, is a misery with a wretchednesse.

Now it may be Satan will not trouble thee, until he catch thee at some advantage, and dead list, that he may irrecoverably confound thee; and it may be thy conscience is hard asleepe, being as yet drunke with worldlinesse, and sensuall pleasures, and still lolled in its golden dreames, by the charmes and enchantments of earthly delights: but assuredly upon thy death-bed, all thy sinnes will come upon thee like so many fierce and furious wilde beasts newly awaked, and will torment and teare in peeces thy poore soule; then shalt thou lie upon thy bed of death

death like a wilde bull in a net, as *Isaiab* speaks, full of the wrath of God.

2 How heretofore thou hast had thine hand in drawing many towards hell, & in some measure hast beene a bloody murderer of other mens soules. For so far as thou hast beene a means to make others to sin, & so farre, so much as in thee lies, hast thou made away their soules, and damned them for ever. Recall then into thy mind how many waies thou mayest have thine hand in other mens finnes; and examine thy conscience in the point, to aggravate the sense of thy wofull estate and inexplicable miserie. To take away a mans naturall life, and to imbrue his hands in the blood of his body, makes a man extremely miserable, and exposeth him to furies of conscience, and cries of blood, which way soever he goes. Consider *Cain*, *Herod*, *Richard the third*: what a miserable man art thou then, who hast the crie of many soules bleeding to eternall death, yelling loud in thine eares, but that hee deafes thee, most certainly dogging thee at the heeles, without timely repentance, with unquenchable vengeance, and that wrath of God, which once set on flame by the abusing his long suffering, will burne to the bottome of hell. I say, of the soules, even of all those, whom thou hast any waies inticed or drawn to any sinne, to drunkenesse, to whoredome, or any kind of uncleannesse, to Sabbath breaking, to prophane sports, to lying, swearing, forswearing, to idlenesse, gaming, filthy dancing, to oppose the Ministerie, to raile upon Gods people, to bee like thy selfe in notoriousnesse, good-fellowship, Phi-

*Plurimos etiam  
me peccatus pec-  
care feci, &  
multis causa mor-  
ti extitit, &  
exemplis vite  
mea nonnulli  
subversi sunt.  
Bern. de interi-  
ori domo, pag.  
3077.*

risallme ; in a word, to any service of Sathan, and way of death or work of darknesse : nay, it may be, the soule of thine owne wife, that lies in thy bosome, lies bleeding also to eternall death, under thy bloody and mercilesse hand, because thou livest not with her as a man of knowledge. Knowledge, perhaps, thou hast enough and too much to thrive in the world : to prosper in thine outward estate, to ingrosse, inclose, and enrich thy selfe, to couzen, over-reach and defraud thy brother ; but no wit, no understanding, no braines at all, to tell her one foot of the right way to heaven, wise to doe evill, as the Prophet speaketh, *Ier. 4. 22*, but to do good, no knowledge at all.

Because thou doest not instruct her, pray with her, encourage her in the waies of God ; because thou doest not keep the Sabbath holy, repeat Sermons, conferre of good things with her, and acquaint her with daies of humiliation, &c. Nay, and because, which is the strongest barre to keepe her from grace, and the bloody cut-throat of both your soules, thou wilt needs perswade her, that all this is too much precisenesse.

It may be, thine owne deare children are already in the pestilent path that leads to endlesse perdition, by thy default : and the bloody knife of thine unconscionable negligence stickes full deep in their soules, and stops all hope of cure, because thou doest not catechise them, call them to account upon the Sabbath, prepare them for the Sacrament ; because thou doest not restraints them from ill company, ale-houses, prophane sports, prophaning the Sabbath,

Sabbath, &c. Nay, and perhaps besides, because thou art in thine owne familie, a cursed precedent unto them of lying, swearing, cavilling against the ministerie, of rotten talke, good fellowship, doing of wrong, &c. And to conclude this point, and presse this pang of misery upon thine heart, to make it bleed, know assuredly, that all those, in whose damnation thou hast any wayes had thine hand, (and thou hast done thy part to damne all them, to whom thou hast beene any cause to sinne) I say, all those, whether they be wife, children, servants, &c. will hereafter in that hellish dungeon of fire and torment, flie in thy face with horrible and hideous bannings and curses, crying, woe, and alas, that ever they saw thy face ; that ever they had thee to their husband, father, or master ; a miserable and wretched man, that would never bee warned, before hee had damned his owne soule, and undone many more for ever.

3 How thus long thou hast beene Satans bond-slave, the Devils drudge : many and many a grievous sinne hast thou committed at his command, at his becke and bidding : thou hast told many a lie, uttered many a rotten word and filthy jest, sworn perhaps many an oath, perhaps beene many a time, drunke : at his suggestion thou hast entertained and harboured many an uncleane, proud, covetous, malicious, disdainfull, selfe-loving, uncharitable, unkind, impatient, angry, fierce, envious, revengefull, &c. thought : no sooner hath hee stricke thy flinty heart with his hellish steele, but presently, from time to time, thy raging passions, like tinder,

have broke out into flame and fire, and furie, thy prophanation of the Lords day, pressing so unworthily unto the Sacrament, all thy heart-rising, cavilling against, belying, secret plotting, or any way opposing the Ministry and Gods people, have been the most speciall and notorious service, thou hast done the Devill. For which thou well deservest to bee dub'd a Knight with a fiery sword, and of the blackest order. And assuredly, if now at length thou wilt not leave the Devils colours, under which thou hast marcht furiously thus long of thy life, and come under the banner of Christ, to which thou hast beene called with cries of blood all thy life long, thou wilt shortly be paid home for all thy cursed service to the powers of hell, with everlasting plagues.

Thou wouldest have thought thy life very miserable, if thus long thou hadst lived a gally-slave to the Turkes : but if thou hadst done so in the most cruell, and mercilesse manner that ever any did, it had beene nothing to the bondage thou hast beene in. The Turkes would onely have whipt thy body with scourges, laid upon thee fetters of iron, fed thee with the bread and water of affliction, and at length cut off thy miserable life from this vale of teares ; And there an end. But the master that thou servest, the Prince of hell, feeds thy soule continually with ranke poison, scourges it with fiery, invenomed Scorpions, (though for a while thy seared and senslesse conscience feele it not) enfetters it in the invisible chaines of darknesse and damnation : and after a while without timely repentance, and  
returne,

returne, will locke it up for ever in the dungeon of brimstone and fire.

2 Look upon thy present estate, & therein consider,

1 Thy hurtfulnesse; whilest thou continuest a naturall and unsanctified man, thou prickest and stingest all that are about thee. There is nothing in the world but thou hurtest and vexest it one way or other. Thou fearfully dishonourest God the Father, by a stubborne rebelliousnes to his Commandements, and disobedience to his word. Thou tramplest under foot, as it were, the precious blood of Christ by thy wilfull going on in sinne, and denying the power of his passion in thy sinfull practices. Thou grieveest Gods blessed spirit, by neglecting his inward warnings, and smothering those holy motions which he sometimes stirres up in thine heart. Thou discontentest so much as in thee lies, and makest sad, so farre as those glorious creatures are capable, the blessed Angels, and bereavest them of that joy which they would conceive at thy conversion. Thou polluteest all the creatures thou meddest with, because they are not sanctified unto thee by the word of God, and prayer; addest weight unto their burden of bondage and grievousnesse unto their groanes, which they make for deliverance out of that vanitie, to which the sins, of men have made them subject. And perhaps, as thou enjoyest them by usurpation and intrusion, so sometimes thou exercisest an hard-hearted, and mercilesse tyranny over them. *A righteous man (saith Salomon) regardeth the life of his beast, but the mercies of the wicked are cruell, Prov. 12. 10.* As for thy com-

The time present.

1 Tim. 4. 5.

panions and brethren in iniquitie, thou fearfully hardenest them in their unregenerate courses, and couragest them in the way to bell; others thou im-poisonest and pervertest with thy lewd example, and infectious company. But above all, thou art most outrageous and notoriously dogged against Gods children. In thy carriage towards them, thou art, as it were, an Epitome of all wilde beasts; a confluence and quintessence of all malicious cruelties and prophane villanies, though by their presence and prayers thou escapest many judgements, enjoyest much comfort of outward peace and happiness, neither in doing of mischief doest thou spare thine owne familie, by thy precedency in iniquitie and prophanenesse, and by neglect of that christian dutie of praying with, instructing and restraining them from the contrary vanities of the times; thou drawest after thee thy sonnes and servants with the cords of vanitie, and cart-ropes of iniquitie, as fast and forcibly as thou canst, into the same damnation of hell. Nay, while thou art a prophane and naturall man, thou art a very Lion in thine owne house; thou art bloody and cruell to that deare and precious soule that lies in thine own bosome. With varietie of vanities and continuance in sinne, thou hast so hack't and mangled it, that it is already, as it were, bleeding to everlasting death, except by a cordiall composed of the precious blood of Christ, and teares of true hearted repentance, it be happily and speedily revived. In the mean time, every houre thou so continuest, thou treasurest up to thy selfe, some wrath against the day of wrath; and  
when



when the measure and the number of thy finnes are full, perhaps in the brightest sun-shine of thy worldly happinesse, the Lord will suddainly raine upon thee snares, fire and brimstone, and an horrible tempest, &c. *Psalm. 11. 6.* Nay, it will be an ease to him to poure out his vengeance on thee, *Isa. 1. 24.* *Zeph. 1. 2.* He will rejoyce over thee so destroy thee, *Deut. 28. 83.* And hee will laugh at thy destruction, and mocke when thy feare comes, &c. *Prov. 1. 26.*

2 Thy liablenesse every moment to all the ill, that a man destitute of divine grace may commit; as to the daily increafe and tyranny of all spirituall plagues upon thy soule: as, more blindnesse of mind, hardnesse of heart, spirituall giddinesse, the spirit of slumber, a reprobate sense, strong delusions, deadnesse of conscience, infidelity, carnall securitie, impenitencie, slavery under the Devill and thine own lusts, &c. far greater, than all the plagues of Egypt; and also to all the ill that a man unprotected from above may indure. Thou art every moment justly in danger and dreadfull expectation of all the vengeance threatned in the booke of God.

3 That if thou now bee cut off by the stroke of death in thy present impenitent estate, thou art certainly damned for ever. And how many wayes maiest thou die in a day? Besides the many diseases, that insensibly breeding in thy bodie, may kill thee suddainly, thy house is subject to fire, robbery, tempestuous winds, thunders, and other wasting calamities, not without hazzard of thine owne life. If thou put from the shore in a ship, or boat, there is but a foor's bredth distance (as they say) between thee and

*Perkins, 1. vol. pag. 379. col. 1.*

*Pliny reckons up 300. from the crowne of the head to the sole of the foot: some of these suddenly.*

and death; if thou get on horse-backe, one stumble may take away thy life: if thou walke through the streets of a Citie, so many tiles upon the houses, may be so many instruments of thy death: besides, impositions, insidations, rage of creatures, the hands of bloody men and infinite waies besides: if thou come even to a sweet and wel-fenced garden, where thou thinkest of nothing but pleasure and safetie, even there (saith *Calvin*) may lurke an Adder, which may bee thy bane. What privilege, or protection hast thou, bee thou never so strong or young, to see the sunne rise the next morning, sith many have gone well to bed, and before morning it is become their grave? If then there bee so many waies to let thee out of this life, and thou maiest be cut off so suddainly and so soone, and if thou die as thou art, art certainly damned, what a miserable man art thou? and in how wofull a case?

The time to  
come.

3 Looke forward and upon the time to come. And therein consider,

1 Death, through which thou must shortly passe. Some dreadfull and stinging circumstances whereof, see *Pin. De quatuor novissimis. pag. 1.*

2 The dreadfull tribunall of the everliving God, before which thou must shortly appeare, where, what miserie will meet thee, it is unconceivable.

3 That fiery lake wherein thou must lie for ever, which is the miserie of all miseries, because endlesse, easlesse and remedilesse; where there are torments without end and past imagination; and such as thou shalt never be able to avoid or abide. But no tongue can tell them, no heart conceive them.

## *soule-exalting humiliation.*

4 To helpe in the fourth, to wit: to get into our hearts a vile and base conceit and esteeme of our sinfull selves most worthy to bee abhorred in dust and ashes. Doe thou that art yet in thy naturall estate, consider,

1 That thou art farre viler, worser, and more to be abhorred than a toad. Hadst thou looked upon that man, who as our Chronicles report, was haunted by toads, which never left him, untill they had eaten him to the bones, that he died; thou wouldest have, I know, thought him to have been a very miserable man: but thou thy selfe art in a farre more wofull case, if thine eyes were opened to see it; much more lothsome, hatefull and ugly, than if thou wert wholly turned into a toad; nay, the foulest toad that creeps out in a summers night were a very faire, amiable & happy creature, in respect of thy selfe lying in thy naturall estate, & unreconciled unto God. I will make this plain in a word, to every understanding man, nay to the most wilfull scorner, if he will not cursedly cavill against the evident truth, and continue a bloody Tygre against his own soule; by these reasons,

1 A toad serves God in his kind; drinks up, and sucks in poison and venome from the earth, as God hath appointed it, that it may bee lesse hurtfull to man or beast. It keeps its place and ranke amongst the creatures, and doth never transgresse or misse those rules and ends, for which it was ordained. But thou servest the Devill, Gods sworne enemy, thou art a shamelesse rebell and traitor against thy Creator, thou liest in the knowne and willing breach

of

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### IV

The fourth duty in the spiri-  
all exercise of  
fasting.  
Helpes to it.

The vilenesse  
of the naturall  
estate.  
It makes a man  
worse than a  
toad.  
See *Stow. Hen-  
ry 2. pag. 2:8.*

of

of his most righteous and holy lawes; thou staineſt that glorie continually, for illuſtration whereof, thou wert created, and planted in this world. Thou ſuckeſt venome even from the very mercies of God, and the miniſterie of the word. How ſwelled and full then of ſpiritual pride art thou, from luſt, drunkenneſſe, and ſuch damned wayes, by which thou infecteſt others, and in venomeſt all about thee by lewd example and ill conditions.

2 The toads venome can but onely kill the body of a man : but the poiſon of thy ſinnes will plague thy ſoule for ever, and ſtrangle it with eternall hor-  
rour.

3 When the toad is dead, there is for ever an end of all ill incident to that creature : but thy death is the birth of thy miſerie, and beginning of endleſſe woe. Oh ! how then wilt thou deſire and wiſh, that thou haſt beene a beaſt, or bird, or any cree-  
ping worme, that thou mightſt never more have any being ? As the Poet brings in the Magitian, when the covenanted time of the giving of his ſoule to Satan was expiring, crying to this purpoſe;  
*O Pythagoras, I would thy Mercury were true,  
&c. that I might be turned into a bird, or beaſt, or exhalation, &c.*

Worſe than  
one poſſeſſed  
bodily by Sa-  
tan.

2 Hadſt thou ſeene that man in *Luke 8.* out of whom Chriſt Jeſus caſt ſo many devils, that for their number, their name was called, Legion, *ve. 30.* (Now a Legion is commonly computed to be ſix thouſand ſix hundred ſixty and ſix,) if thou haſt looked upon him all naked, as he was, haunting the graves and dearne places, tearing in peeces his  
chaines

chaines and fetters, wherewith hee was bound, and hurried oftentimes by the Devill into the wilderness, as he is there described, thou wouldst have holden him to have beene a spectacle of extremest misery. Now thou thy selfe in thy naturall state, art a thousand thousand times more miserable, nay, hadst thou in thy body, for his legion, a million of devils, yet shouldst thou be infinitely lesse miserable, than thy many unpardoned and unrepented finnes doe make thee. My reasons are these:

1 Every such sin is fouler than the foulest fiend in hell, as you have scene before.

2 The devils may possesse and have power over the bodies of the Saints, when God gives them leave: they had over Christs, *Matthe v 4. 5.* But such finnes as thine, thou lying yet in thy naturall estate, unpardoned and unrepented of, cannot possibly be found in any sanctified man.

3 Were all the devils in hell in thy body, yet if thou heartily hatedst and turnedst from all sin, and didst cleave to Christ and his truth, in truth, they could not all doe thee a pins worth of hurt about the salvation of thy soule, which is the *one necessary thing*. But one knowne sinne, heartily loved, wilfully lien, and delighted in, will damne thy soule for ever.

3 What a wretch art thou, that one way or other wrongst all the world, and every creature is worse for: God and man, heaven and earth. See *Ier. 2. 3. 11. and 4. 28. and 13. 10. Psalm. 107. 34. Gen. 19. 29. Exod. 17. 7.*

Now yet by the way let mee tell thee, upon repentance

Now.

## V

The sixth part  
of the spirituall  
exercise.

penitence all this inexplicable misery shall be turned into unconceivable felicitie. Here you may runne over the counter-comforts in respect of time, first, past. 2 Present. 3 To come.

To helpe in the fifth, to wit, to make thy heart to break and bleed within thee for the sinnes of thy soule; Before I proponde the helps, consider, that the end of our former through-search and examination, is this afflicting of our soules (as the Scripture calls it) or the humbling and casting downe of our soules before the Lord. The Prophet *Isa* calls it, the renting of our hearts. For therefore doe we abstaine for a time from meat, that wee may have a quicke sense and feeling of our owne unworthines. Therefore we bring downe the body, that the mind might also bee brought downe, and our hearts broken and rent in sunder. You may observe, that fasting and mourning are joyned together, and used promiscuously for the same thing; if you compare *Matth.* 9. 15. and 16. v. together. *Lev.* 23. 29. *what-soever soule shall not be afflicted upon that day, shall be cut off from his people.* *Isa* 2. 12. *Turne ye unto me with all your hearts, with fasting, weeping and mourning.* And this afflicting of the soule hath been usually expressed outwardly in abundance of tears, as *Judg.* 2. 2, 3. The people there mourning for their sinnes, lifted up their voices and wept so exceedingly, that the very name of the place was called *Bethim*, that is, weepers. And likewise, *1 Sam.* 7. 6. The repenting Israelites being gathered together at *Mizpah*, drew water, and poured it out before the Lord; they drew it, as it were with buckets, or they poured forth



## *soule-exalting humiliation.*

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forth full buckets of tears before the Lord.

Now this humiliation for sinne must be especially for the vilenesse of our sinnes, rather than for the bitterness of those punishments, that are either felt or feared. There is not the veriest hypocrite in the world, but will mourne as *Ahab* did when *as Gods hand lies heavy upon him*, *1 King. 21. 29.* But though the people of God will be, and ought to be humbled for Gods judgements, yet that is neither the onely, nor the chiefest cause of their humiliation; but their sinnes doe most of all affect them. As it was with holy *David*, *Psalm. 38. 18. I will declare mine iniquities, and be sorrie for my sinne.* And the repenting Church said, *Lam. 5. 26. Woe unto us that we have sinned, not onely woe unto us that wee are plagued.* And *Ezech. 9. 15. we are before thee in our iniquities, we cannot stand before thee, because of this.* This wee had need looke very carefully unto, because otherwise all our labour in this exercise will be utterly lost, and the Lord accounts no better of that other worldly sorrow, than he doth of the roaring of a beast, or a wilde bull in a net, whereas the sorrow for the evill of sinne, as it is the joy of Angels, so it is the delight of our heavenly Father, and alwaies speaks well with him, as appears by the parable of the repenting prodigall, *Luk. 15.* This is for the duty and the manner of it. Now to help therein, consider,

1. How that heaviness hath bene the foundaine and forge, wherein all thy sins have been first hatched and hammered out, all thy filthy thoughts, raging passions, wicked purposes, rotten speeches, rebellious actions, &c. have sprung and issued out

Helps to sorrow for sinne.



of that den of darknesse, dungeon of iniquitie, and puddle of uncleannesse. That bottomlesse sinke of filth hath sent out continually impoisoned streams of abominable thoughts, words, and deeds all thy life long: then great reason hast thou, and most just cause to make that heart of thine for the time to come, a fountain of godly sorrow, of penitent tears, of mourning and lamenting, of bleeding and bewailing thy sinnes, all the daies of thy life. If Christ Jesus vouchsafe to open upon thy soule a fountaine of his owne deare, warme hearts-blood for sins and for uncleannesse, thou art a cursed wretch and cruell enemy to thy soules comfort, if thou do not endeavour and be content to keepe open in thine heart a counter-well, as it were, of weeping over him, whom thou hast pierced, and for those sinnes which have put the Son of God to death.

2 Consider, that the heart of the onely deare innocent Sonne of God, for thy sake was pierced through, and filled with that singularity of spiritual heaviness, anguish of spirit and affliction of soule, that I am perswaded, were all the severall sorrowes of all the sonnes and daughters of *Adam*, from the creation to the worlds end, collected and inflicted upon one heart, they would come short. For you must know, that hee was seized upon even by the second death, and assaulted with hellish paines: all the powers of hell were set loose against him: his soule, though hee was Lord of heaven and earth, upon the crosse was even as a scorched heath ground, without so much as any drop of dew of comfort, either from heaven or earth. The fiercer

fiercenesse of his fathers wrath did presse him so fore and lie so heavy upon him, that it wrung out of his blessed body even drops of blood, and from his heart that rufull cry, *My God; my God, why hast thou forsaken me?* now, shall the pretious heart of Gods owne sonne (infinitely free from sinne) fall asunder in his brest like drops of water for thy sins, and shall not thy sinfull heart groane and sigh at all? shall not it mourne and melt for the infinite abominations of thine owne heart and life? Oh horrible hardnesse! prodigious ingratitude!

3. Bee assured, that if that heart of thine be not wounded by the ministry of the word in this day of thy visitation, and sincerely take sin to heart, while it is called to day, it will and must hereafter be filled with that horrour, which would burst a thousand to thinke upon it, and abide the whole and unquenchable wrath of God, flaming upon it with extremest anguish and torment world without end. Must *Iob*, the justest man alive, be fought against with the terrors of God, and the envenomed arrowes of his indignation drinke up his spirit? must *David*, a man after Gods owne heart, have no rest in his bones because of his sinne, roare all the day long by reason of his heavy hand, and be so wasted with the griefe of his heart, that his vitall moisture, as hee complains, is turned into the summer drought? must *Hazekiah*, who walked before the Lord in truth, and with a perfect heart, have the anger of the Almighty to breake his bones like a Lion &c.

Nay, must the Sonne of God himselfe bleed-

*Iob 6. 4.*

*Ps. 32. &  
38. & 102.*

*Isa. 38.*

ing upon the crosse, and cry out in the bitterness of his spirit, My God &c. And thinkest thou, the worst of men, to goe to heaven in a bed of downe, and bee saved without trouble of conscience for sin? Set thy heart at rest, it will never bee. It is infinitely more impossible than for thee to reach the heaven with thine hand: either therefore let thy heart breake under the hammer of the word while it is to day, and make it the subject of godly sorrow in this vale of teares; or, as sure as thy heart is in thy body, it will hereafter become the object, upon which the fierce wrath of God, and fiercest torments in hell shall bee exercised and executed with extremity and everlastingnesse.

4 Get a truly broken heart into thy bosome, and thou presently gettest title, right and interest to all the purchases of Christs passion, all the promises of life, and all the pleasures in heaven. See *Luk. 4. 18. Psal. 38. 18. & 51. 17.*

5 By bringing true contrition and brokennesse into thy heart, thou shalt bring downe the great majesty of heaven to dwell in it, as in a royall throne, chaire of state, and seat of eternity. The high and lofty one hath as it were two royall thrones: the one, the imperiall heaven, the other, an humble heart. See *Isa. 57. 15.*

To helpe in the sixth, to wit, to quicken and stirre up to a particular and impartiall confession of our sins, and to outward, sincere, and seasonable acknowledgements, representations, and expressions of inward griefe for the same; consider,

I The practice and precedency of the Saints.

See

VI.  
The sixth spiri-  
tuall duty of  
fasting.  
Motives to  
confession of  
sinne.  
*Ier. Lam.*  
*Ausins.*  
confess.

See 1. *Sam.* 7. 6. *Luke* 7. 38. & 18. 13. *Iſa.* 38. 14.

2 The eyes, hands; and tongue, which are wont to shed teares, ſmire upon the breaſt, aggravate, and amplifie in pangs of godly ſorrow, have all formerly one way or other been notorious agents for the devill, and ready instruments of our corrupt nature, to doe wickedly: with congruity therefore in their kind, may they juſtly condole with the grieved heart, and have their part ſeaſonably and ſincerely in penitent demonstrations.

3 In caſe of outward troubles, as loſſes, croſſes, diſgraces, departure from deare friends, death of children, &c. people are wont to take on extremely, to wring their hands, beat their breaſts, ſometimes to tear their haire and weepe immeaſurably. Looke upon *David*, a wiſe man, how pittifully hee takes on for a wicked ſonne, 1. *Sam.* 18. 33. But I need not proceed in the prooſe of this point; dayly experience teacheth us, and repreſents to our eyes the ſad and heavy countenances, weeping eyes, deepe ſighes, ruſfull complaints of men and women viſited and vexed in their outward ſtates: much taking on, lamenting, and many pittiful expreſſions of grieved hearts for loſſe of wiſe, husband, children, health, liberty, goods, an high place, former credit, worldly happineſſe, &c. Now aſſuredly, wher as the concurrence of all *Iob's* outward miſeries upon one man would require one watery teare; the leaſt ſinne of thy ſoule might juſtly challenge, & exact at thine hand a whole torrent of bloody teares: If thou wouldeſt ſpend one ſigh for the death of thy ſonne, the groaning out of the laſt drop of thy

dearest blood were far too little for the death of thy soule. If thou wouldst wring thy hands for the losse of thine husband, well mightest thou waile in the bitternesse of thy spirit all the dayes of thy life, for the losse of communion with Iesus Christ. If thou wouldst beat thy brest for the burning of thine house, justly mightst thou breake thine heart in peeces for the sinfull consumption of thy soule. For it is a principle in the practice of mortification, That grace ought to raise our affections to as high a pitch and straine about heavenly things, as nature about earthly, nay to an higher.

Note.

4 Weigh well, *Prov. 28. 13.* Hee that covereth his sins shall not prosper: but hee that confesseth and forsaketh them, shall have mercy.

## VII.

The seventh.

Helps to hatred  
of sinne.

1. Cor. 5. 6.

Psa. 51. 2.

Ier. 13. 27.

To helpe in the seventh, to wit, to get a great deale of hatred of sinne in our wills, consider,  
1. The foulnesse. 2. Illnesse. 3. Infectiousnesse.  
4. Perniciousnesse of sin. It is the onely object of Gods extremest hatred: It is fouler than the foulest fiend in hell. It is a greater ill than the eternall damnation of a man, nay than the destruction of all the creatures in the world. It is of that pestilentiall, infectious propertie, that it pollutes every thing it comes neere. Therefore fitly resembled to leaven, and leprosie, which filthy disease presently spreads over the whole body, *Nam. 12. 10.* infects the clothes, the walls, *Lev. 14. 37.* &c. posterity,  
2. *King. 5. 27.* Then it is full of fearefull and pernicious effects, both privative and positive; of which you heard more largely before. All which well weighed, might bee sufficient to provoke an utter  
hatred

## soule-exalting humiliation.

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hatred and detestation of sinne.

To helpe in the eighth, to wit, to get strong reasons in our mind against sin; Consider,

1 The three grand generall arguments.

1 Punishments and paines of hell, due to sinne.

2 The joyes of heaven, of which wee bereave our selves by sinning.

3 The glory of God, which should bee the prime and principall motive against sinne, the other two being but subordinate, and introductive, as it were.

2 Take reasons against sinne from every attribute of God: every passage of his blessed booke: every logicke place of sinne; as you may see, *Practise of Christianity*, pag. 193. &c.

3 Compare the incomprehensible excellency of God, with the bottomlesse depth of thine owne vilenesse. Who art thou that listest up thy proud heart, or whetst thy prophane tongue, or bendst thy gracelesse course against so great a Majesty? thou art the vilest wretch that ever God made, next unto the devill and his damned Angels: a most weake and fraile creature, dust and earth, or any thing that is naught; the very dreame of a shadow, worse than vanity, lesse than nothing; who, when thy breath is taken away, which may bee a thousand times every moment, diest, and rottest, and all thy thoughts perish. But now on the other side, it thou cast thine eye seriously, and with intencion upon that thrice glorious and dreadfull Majesty whom thou offendest, thou mayest justly upon the commission of every sin cry out with the Prophet,

VIII.

The eighth duty.  
Helps, See 165  
30. 3. 28.



Ier. 212.

Oh heavens, be astonished at this: be afraid and miserly confounded; nay, thou mayest marvell, and it is Gods unspeakable mercy, that the whole frame of heaven and earth is not for one firme fearfully and finally confounded and brought to nought. For hee against whom thou sindest, sitteth in the highest heavens incompassed with glory and light, that no man can attaine unto: all the glorious Angels, Seraphims and Cherubims adore him continually with covered faces: the devill, and all the damned spirits, those stubborne fiends quake and tremble at the horrore of his countenance, as the leaves of the Forrest that are shaken with the wind. All the nations of the world are before him, but as the drop of a bucket, and the inhabitants of the earth as grasshoppers. At his presence the mountaines melt away like wax, and the most flinty rockes are rent and come with his mighty voice. Whose power and punishments are so infinitely unresistable, that hee is able with one word to turne all the creatures in the world into hell, nay even with the breath of his mouth to turne hell, and heaven, and earth, and all things into nothing.

See Yatts,  
pag. 290. 291.

4. Looke upon Christ bleeding upon the Crosse, and think upon that rufull storie of the deatch and sufferings of the Son of God for our sakes, and this will make our spirit to melt within us into reares of indignation, and stormes of anger against thy selfe, whose full soule was the cruellest Jew that nailed him to the Crosse.

3. Reflect the eye of thy soule upon its owne immortallie and preciousnesse; not all the devils in hell



hell can kill the soule of any man, it must live as long as God himselfe, through an infinite line of eternitie. What a cursed and cruell thing then is it, for a man to imbrue his hands in the blood of his owne soule, and to make it die eternally? To load it with those sins in this life, which will bring upon it in the world to come sorrowes without end and past imagination? Every sinne committed deliberately and with delight, gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment, against the day of wrath, never to bee recured and removed but by the blood and hand of Christ.

6 Take up the same reasons against sin with the Saints of God, or offered in his word. (But to understand all the quoted places aright, know, that that which is a perswasive to any grace or duty, is also a dissuasive from the contrary vice, or vile act.) Now see, *Gen. 39. 9. 2 Cor. 5. 11. 14. Ephes. 5. 8. Rom. 13. 13, 12, 13. 2 Pet. 3. 11.*

To helpe in the ninth, to wit, to a continuall resistance of sin in the whole course of our life, when we are tempted, inticed, or any way allured thereunto; consider, and call to mind upon the very first assault of any sin,

1 That dreadfull *Dilemma*. See my Walking with God, *pag. 68.*

2 Thy prodigious folly in yeelding. Thou hast put in one ballance the glorie of God, the joyes of heaven, the life of thy soule, and the blood of Christ; and in the other, some earthly pelfe, fleshly pleasure, worldly preferment, some sensuall vanity,

**I X**  
The ninth duty

Helping considerations to resist sin.

or other: and after deliberation and choice suffer this to out-balance and over-weigh them all. Oh monstrous madnesse and inexpressible villany!

3 Consider those many curbes in such a case.

*Theol. cas. p. 165.*

X

The tenth spirituall duty. To grieve because we can be no more grieved. Considerations to urge it.

To help in the 10. to wit, to grieve at the heart that we cannot grieve more for our sins, and because we cannot so heartily enlarge our hearts to these acts & exercise of repêntance, as we should & desire; consider,

1 That hadst thou a thousand eyes, and wept them all out, it were infinitely too little for one wanton wandring of that sinfull sense: hadst thou a thousand hearts, and they should all burst with sorrow, and bleed to death, what were that to the least wicked thought hatcht therein? Since not even that could ever have beene pardoned without the pouring out of Christs dearest blood: Why then, when thou hast broken thine heart with greatest bitterness, and poured out penitent teares most plentifully before God for all thy sinnes; yet for all this, thou mightest justly grieve, that thine heart was not yet a great deale more enlarged, and with more sinceritie and softnesse, even to fall asunder, if it were possible, with drops of blood in thy brest, for thy former beastly life, &c. How much more then, when thy heart is more barren, dry, and lockt up, as it were, that it will not so easily relent, dissolve and melt in thy bosome.

2 That as upon review of the holiest duty, and most religious exercise that ever thou passedst through; were it prayer, sanctifying the Sabbath, a day of humiliation, &c. thou mightest finde just matter,

matter, when thou hadst done, to bewaile the wants, failings, unheavenlinesse, and distractions that attended thereupon: so even after thy mourning for sinne, and that most meltingly, thou maiest justly grieve, that thou mournedst not more, and for the privy pride, hypocrisie, vaine glory, &c. which are wont to insinuate and mingle therewith.

3 That by a sincere exercise of this last act, thou maiest crown thy selfe with this comfort, that when thou complaineest, and art much cast downe for the hardnesse, and unsorrowfulnesse of thine heart for sinne, and for all the means thou assayest, thou canst not get into it, that remorse and measure of humiliation which thou desirest; yet in such a case, thy hearty grieving, thou canst grieve no more, by joint-consent of best Divines, is godly sorrow. For this is a principle in the great myserie of godlinesse; *A true desire argues the presence of the thing desired.* A true desire of spirituall graces, is the graces themselves, at least in the acceptation of God, who out of his incomparable goodnesse of nature, and excellencie of mercy, takes the will for the deed, ho'y affections for actions, sincere purposes for performances, godly desires for the deeds themselves. A true hearted desire of reconciliation to God, of faith, repentance and sorrow for sinne, is, in Gods interpretation & acceptation, reconciliation, faith, repentance and sorrow it selfe. A true desire of grace, is saving grace.

Thus far you have heard of those ten severall duties required in the spirituall exercise of fasting, all which concerne our humiliation; with the meanes  
and

*Tail. upon. Pf.  
32. pag. 38.*

*See Down. p. 51.  
8. Dike of rep.  
pag. 134. and  
p. 6.*

Four more  
duties to bee  
practised in fa-  
sting.

Another part  
of the inward  
fast, is fasting  
from sin.

Note.

and motives. Now foure duties more that more ge-  
nerally concern the nature of the day & of this duty:  
And then an end of this large discourse of Fasting.

1 In a true spirituall fast, there must bee fasting  
from sinne, or the forsaking of all our sinnes: for  
whilst that wee abstaine from lawfull things, we  
are admonished much more from all things that are  
utterly unlawfull at all times; for if wee abstaine  
from meats and drinks which at other times we may  
use, wee ought especially to renounce all our sinnes  
which should never be used: he that fasts from meat  
and abstaines not from sinne, is like the Devill and  
the spirits of darknesse, which neither eat nor drink,  
and yet doe nothing else but dishonour God by sin;  
and so the fast of hypocrites, malicious or coverous  
persons, drunkards, whoremongers, and whoso-  
ever lives in any known sin, is no better than a devil-  
lish Fast. It is the Lords complaint *Isa. 58. 4. Behold  
ye fast for strife and debate, and smite with the fist of wic-  
kednesse, ye shall not fast as ye doe this day, &c.* and in  
the same Chapter he complains of their oppression,  
injustice, and other sinnes, to shew plainly that the  
Lord will endure no Fast of those that goe on still  
in their wickednesse: yea *Ier. 14. 12.* the Lord saith  
of such, *when they fast, I will not heare their crye, and  
when they offer burnt offerings, I will not accept them,  
but I will consume them with the sword, and famine, and  
pestilence;* and therefore ye shall ever find it the pra-  
ctice of the faithfull, that at their Fasts immediarly  
they reformed those sins for which they mourned,  
as yee may see *Neb. 9. 1, 2, 3.* the seed of *Israel* that  
had married with the daughters of a strange God,  
separated

separated themselves on their fast day from all strangers: thus it is the duty of all others that set apart any time for this solemn dutie, to shake hands with all their sins, those especially that they have been most addicted unto, and provoked the eyes of the Lord.

2 The word and prayer must be added; the word preached and read at such times, yee find *Neh. 9. 3.* they read in the booke of the Law one fourth part of the day, and together with their reading, they expounded the word, *Nehem. 8. 8.* So wee alwaies find in holy Scripture, that fasting is joyned with prayer, as in the forenamed places, and *Neh. 1. 4, &c.* Now for as much as prayer is a daily and ordinary exercise of Gods children, it is manifest that by prayer that is coupled with fasting, is understood a speciall and p̄erelesse kind of prayer wherein two things are requisite; 1 Fervency of desire, and 2 Assurance of faith that wee shall obtaine our request. 1 Fervency indeed is required alwaies in our prayers, but especially upon such daies of humiliation: for then wee must not onely pray, but crie unto the Lord, *Isa. 1. 14.* whereby vehement prayer is signified; yea as the Ninivites speak, *Isa. 3. 8* wee are to crie mightily unto him: for the use of outward abstinence is but the wing of prayer, wherewith it might more easily fly up to heaven. 2 In such a prayer there should bee an assurance of faith, the Lord hath made a gracious promise in many places to this ordinance, *Isa. 5. 18, 19. 2 Cor. 7. 14. & Ps. 58. 8. 13.* & let all the fasts of the Churches of God & godly men recounted in Scripture, both in the old and new Testament be looked unto, as that.

A second duty.  
The word and  
prayer in a speciall  
manner,

*Basil de jejunio,  
lib. 1. c. 1.  
Tam. 4. bon. ad  
pop. 71.*

20.23. *Ezr.* 9.6. *Hest.* 4.16. 2 *Chro.* 20:3. and it shall be seene that the end of their Fast (which kept it in any measure of truth and simplicity) was a feast, and the issue of their mourning great rejoicing : yea, even *Ahabs* hypocriticall Fast, though joynd with no true repentance, was not without some fruit, 1 *King.* 21. 27. all which may serve wonderfully to strengthen our faith, in this holy performance.

A third duty.  
Workes of mer-  
cy.

3 Workes of mercy must bee added in this case, *Isa.* 58. 6, 7. *Is not this the Fast that I have chosen, to loose the bands of wickednesse, to deale the bread unto the hungry, to bring the poore that are cast out into thy house, and when thou seest the naked to cover them ?* The like the Lord calls for in the Israelites Fast, *Zach.* 7. 9. *Execute true judgement, shew mercy and compassion, every man to his brother ; for as the Lord hath promised to shew mercy to the mercifull, and to answer their cry : So on the contrary, he that stoppeth his care at the crying of the poore, himselfe shall crie and not be heard,* *Pro.* 21. 13. In a word then, both in our publike and privat Fasts, this must alwaies be observed, that the poor may have the gain of our fasting, and not our owne purses : if that their loines and bowels shall blesse us, as *Isaiah* speaks, *the Lord will also blesse us abundantly.* Fourthly, after our humiliation, we must ever in these daies of humiliation renew our covenant with the Lord, and not onely unfainedly purpose, but faithfully promise amendment, in performing duties heretofore omitted, and eschewing sins heretofore committed: to make a sure covenant with our God, to part with all sinne, and to cleave to him for ever. And there are good reasons for it.

*Matth.* 5. 7.

*Ieiunium in-  
um non sit lu-  
ctum mansupii,  
sed saturitatis  
anime, Aug. de  
temp. serm. 173.  
A fourth duty.  
Renewing of  
our covenant  
with the Lord.*

Otherwise



## *soule-exalting humiliation.*

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Otherwise all your labour is lost : all your outward formes of humiliation, abstinences, for bearing of harvest-workes, abridgement of your pleasures and profits, will vanish into nothing. See *Matt. 6. 16. Isa. 58.* As those formall Jewes lost also their labour in other services, *Isa. 1. 11. &c. Psa. 50. 8.* All outward formes of humiliation are nothing, without turning from our evill waies, and especially from our bosome sinne, *1on. 3. 8.*

But alas ! this losse is nothing to that which followes in a second place: neglect of this duty, and not keeping now of our covenant, will expose us and lay us open to a more fierce and finall ruine, to a more implacable and devouring wrath. Heare the people of God in *Ezrah* upon good ground professing thus; Should wee againe breake thy commandements, and joyne in affinity with the people of these abominations? wouldst thou not be angry with us till thou hadst consumed us, for that there should bee no remnant nor escaping? *Ezrah 9. 14.* Nay if wee will not now obey, wee must cast our selves desperately upon the sharpe points of any or all those fearefull plagues and grievous judgements, *Deut. 28. 15. &c. Lev. 26. 14. &c.*

Nay yet further, all this is nothing to that which followes. In a third place, if we doe not now make and keepe our covenant of parting from all our evill wayes, and especially from that, or those speciall sins, with which our consciences tell us wee have most provoked God (which is the life, and summe, and one most necessary thing in this excellent and extraordinary exercise of fasting and prayer,

*Reas. 1.*

See *1. Ioh. 1. 8.*

*Reas. 2.*

*Reas. 3.*



Prayer, (See *Ierem. 3.*) 8. and without which all other abstinences, austerities and outward formes of humiliation, are but fruitlesse and Pharisaicall, (See *Isa. 58. Matth. 6.*) wee may looke for spirituall plagues, more hardnesse of heart, blindnesse of mind, benumbednesse and scarednesse of conscience, &c. The least of which is far, nay incomparably, worser than all the plagues of Egypt. The more excellent ordinance it is, that is prophaned and abused by us, the more spirituall miseries and mischiefes it brings upon our soules. If any after this exercise returne with the dog to his vomit, and with the sow to wallow in the mire and mud againe of his lusts and sinfull pleasures, his drunkennesse, covetousnesse, wrong-doing, &c. let him looke to bee far worse hereafter, and many times more the child of the devill than hee was before in many respects, unlesse he by teares seeke repentance, and by prayers endeavour amendment.

4 It would be a great shame and griefe unto us not to keepe touch with men, not to bee men of our words: with extraordinary tendernesse and some kind of curiosity wee are jea'lous of our credits and good name in that regard. What an horrible shame then, and sinne is it to breake our covenants with almighty God, sith in this point, not onely our reputation, but salvation lies at the stake.

5 God himselfe on his part makes a sure covenant with us: and therefore ought wee to learne and labour for our part to be faithfull and constant in keeping our vows, promises, and covenants with him. See the constancy of his covenant, *Isa. 54. 10.* and

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and *Ier.* 31. 33. Chapters compared together, *Psa.* 89. 33. *Numb.* 23. 19. He that said it, he hath sworne it, hee hath sealed it with the blood of his sonne. See *Heb.* 6. 17. 18. 2. *Cor.* 1. 20. Now what a cursed incongruity and absurdity is this? shall Gods covenant bee so sure, constant, and inviolable? and shall all our goodly promises and goodnesse bee as the morning cloud, and early dew? then let mee intreat every one in the name and feare of God, as you have any care to be saved, and to see the glory of the new Jerusalem, as you would have any hope to appeare before Christ Jesus with any comfort; as you feare to receive your portion in hell fire with the devill and his Angels, even most intolerable and bitter torments for ever and ever, bee perswaded now at last to make a sure covenant with the Lord your God, of abandoning utterly the devils service, of forsaking all sinne, of hating all false waies, &c. and of giving up your bodies and soules to his glorious service and spending the short remainder of a few and evill daies in sobriety, righteousness and holinesse. Otherwise assure your selves, and take it for a warning, and it may bee the last, there is a day comming upon you, God knowes how soone, (for though the generall may bee somewhat further off, yet every mans particular account and doome cannot but be neere, for little knowest thou whosoever thou art, whether thou shalt ever after this time have grace and mercy offered) I say, there is a day comming upon you, a day of wrath, a day of trouble and distress, a day of wastnesse and desolation; a day of darkness and gloominesse,

gloominesse, a day of clouds and thicke darknesse, that no grace or glory, nor the prince of all the lights in heaven, or all the lights that shine from high, shall ever againe bee able to comfort or lighten. There will shortly bee a time, after the refusing and neglecting of this grace and salvation offered, that the Lord will barre and bolt against you for ever the gate of mercy, never more to bee intreated. His Angell shall answer you, *that time shall bee no more : the night is come, wherein you cannot worke. The vision is ended, the prophecy fulfilled, the doores shut up, your day of visitation past.* And so in the closing of an eye, from the feares and horrors of your bed of death and despaire, you sinke suddenly and irrecoverably into the pit of hell.

Beemoved then at length, all you that have stood out so long against your owne salvation, to make this covenant, by considering the innumerable, incomparable, everlasting benefits, which will follow thereupon. Conceive their sweetnesse and excellency thus: Marke, 1 what you shall scape: 2 what you shall enjoy.

First, what you shall escape ; that is, the cursednesse and discomforts of the contrary condition. The lothsomnesse of the naturall estate, the fierce wrath and unquenchable vengeance which hangs over thy head, and dogs thee at thy heeles by reason of thy sins ; that endlesse maze of unsatiable desires and restless pursuit of those shadowes, wherein a poore soule which hath not tasted of the power of grace, wanders and wearies it selfe, which yet it can never comprehend, nor can they satisfie

it.

Motives,

*Inflammanibus  
cupiditatibus  
agitati in flagi-  
tia & facinora  
propelluntur, nec  
ominino requies-  
cunt, deside-  
rando ut acqui-  
rant, metuendo  
ne amittant.  
Aug. in Psal. 67.  
pa. 891.*

it. Thou shalt escape the sorrowes & curse of death, Gods strict tribunall, and the endlesse torments of hell.

Secondly, what you shall enjoy ; a most glorious comfortable estate, in which there are no such sufferings as are surmised. All the pressures either inward or outward, from man or devill, they are all but as mists, which the sunne will presently dissolve and scatter, and shine upon them for ever after with unutterable glory ; *Rom. 8. 19.* When his friends urged upon *Athanasius* the extremity of *Julians* bloodie reigne, he answered ; It is a cloud, it will soone passe over. Many privileges you shall have ; you have a part in the free, infinite, everlasting love of God, in Jesus Christ, in the holy Ghost ; deliverance from evill, pardon of sin, restitution of Gods image, the farnessse of Gods house, accessse to the throne of grace, the guard of Angels, communion of Saints, possession of all things by the right of Christ. You shall have much comfort in all outward things ; you shall find the sting taken out of death, terrour from Gods Tribunall, everlasting blisse. You shall have the honour and happinesse to bee of the number of those who stand in the gap against those three terrible judgements, which might now most justly ruine this Kingdome, and rob us and our posteritie of the Gospell ; the sword, famine, and pestilence.

*Nubecula  
est, transiit.*

And when you have entred into, or renewed this covenant, take heed of breaking of it, and returning with the dog to his vomit, & w<sup>th</sup> the sow to the wallowing in the mire, &c. To this purpose it shall be

very necessary for the better setting of our resolution, to bind our selves by a solemne vow, as the Jewes did, *Neh. 9. last: They made a sure covenant, and put their seales to it;* and the substance and manner of their covenant is set down, *Neh. 10. 29.* They entered into a curse and into an oath to walke in Gods law, and to observe and do all his commandements. The necessity of this unfained purpose required in this exercise is evident, because without it we remaine in our impenitencie, and being impenitent sinners, the Lord will not heare us, as the Lord threatned the impenitent Jewes, *Ier. 14. 12. When they fast, I will not heare their cry.* Besides, our hearts are exceeding fickle, and all good motions and purposes doe presently die in them: therefore they had need be bound to their good behaviour by solemne vowes and resolutions.

5  
The last duty.  
Take heed of  
spirituall pride.

Fiftly and lastly: When all this is done and performed, wee must take heed above all things of inward pride and resting in the performance. It was the case of the proud Pharisee, and it is also of the Papists at this day, who will needs merit heaven by such exercises as these. But this spirituall pride is that worme, that will breed in the best fruits of the spirit; and a poison, that the Devill, that hellish spider, will suck out of the best flowers in Gods garden; and if hee can but prevale over thee to be selfe-conceited with thine enlargements, and to trust to that service thou hast done, he hath what he lookes for, and deprives thee of all the comfort of thine humiliation: therefore labour as much as possibly thou canst, to humble thy selfe with a through view

view of thy failings in the best of thy performances; and the consideration of the fountaine of all thy enlargements, which is not any ability of thine own, but the good spirit of God, breathing where, and when it listeth, and letting out thy streit heart, which otherwise would bee utterly closed and shut up. Therefore let him have the glory of all thy abilities and enlargements, who hath given thee his grace, and hath said, that he will not give his glory to another. When thou hast done all that is commanded, (of which thou comcest infinitely short) say, that thou art an unprofitable servant. Mee thinks, that the serious thought and consideration of the infinite imperfections, failings and distractions, that wofully attend, insinuate unto, and distaine all our holiest actions, especially, duties of so long a continuance, should be very cutting to a true Christian, sufficient to cut the combe of selfe-conceit and confidence, and to plucke the plumes of all spirituall pride and puffing up, and able to make his heart sinke in his bosome, had hee not many sweet and precious supports out of Gods booke, and promises thereof. See a prime and pregnant one, *Lev.* 28. 38. *Psal.* 103. 13. *Malach.* 3. 17.

a Scholasticat. pag. 243. Al-  
bed. Theol. ca-  
sum, pag. 19.  
Chrys. Hom. 2.  
in Matih. 6. pa.  
36.

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*FINIS.*

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